

The Role of the Priests In the Kingdom of the Divine Will



From the Writings of the little daughter of the Divine Will
Luisa Piccarreta

“I AM Preparing For you an Era of Love
- THE ERA OF MY THIRD FIAT.”

Jesus to Luisa – Feb. 8. 1921

Holy Orders

Others are called to share specially in Christ's Priesthood. In the Old Covenant, even though Israel was a kingdom of Priests (Ex. 19:6), the Lord Called certain men to a special Priestly ministry (Ex.19:22). In the New Covenant, even though Christians are a kingdom of Priests (1 Pet. 2:9), Jesus Calls certain men to a Special Priestly Ministry (Rom. 15:15-16). This Sacrament is called Holy Orders. Through it, Priests are Ordained and Empowered to serve the Church (2 Tim. 1:6-7) as Pastors, teachers, and Spiritual Fathers who heal, feed, and strengthen God's people – especially through preaching and the administration of the Sacraments.



“Priests, your works are to be according to the Will of Christ. You have to completely dedicate yourself to the Altar and to guide souls for the Glory of the Father with the Effective Help of the Holy Spirit.”

– Our Lady of Revelation Feb. 21, 1948

TABLE OF CONTENTS:

<i>PART I – WHO IS LUISA</i>	3
1. The Little Daughter of the Divine Will with Important Quotes.....	5
2. Biographical Notes on Luisa.....	8
3. The Three Appeals.....	16
<i>PART II – PRIESTS</i>	26
1. The Call of Priests In The Holy Divine Will.....	26
2. New Way For Priests to Conduct Themselves.....	59
<i>PART III – PEOPLE PERTAINING TO LUISA</i>	91
1. Spiritual Fathers and Confessors.....	91
2. Popes During the Life of Luisa.....	92
3. Bishops During the Life of Luisa and Those of Her Cause.....	96
4. People Connected to the Life and Cause of Luisa.....	97
5. Saints Related to Luisa.....	228
6. Letters of Luisa to Bishops and Priests.....	233
<i>PART IV – DOCUMENTS AND DATES</i>	239
1. Preface by St. Annibale Maria di Francia.....	239
2. Preface THE SUN OF MY WILL Luisa Piccarreta.....	248
3. Documents from the Archdiocese of Trani.....	254
4. Important Dates.....	276
<i>PART V – PRAYERS</i>	305
1. The Holy Rosary.....	305
2. Prayer for the Glorification of the Servant of God Luisa Piccarreta.....	313
3. Consecration to the Holy Divine Will.....	314
4. The Little Chaplet by St. Annibale Maria di Francia.....	315
<i>PART VI - ORATORY OF SAINT PHILIP NERI</i>	316



Jesus, The Great High Priest

Saint John Chrysostom

“Priests have received a Power which God has given neither to Angels nor to Archangels. It was said to them: ‘Whatsoever you shall Bind on earth shall be Bound in Heaven; and whatsoever you shall Loose, shall be Loosed.’ Temporal rulers have indeed the power of binding; but they can only bind the body. Priests, in contrast, can Bind with a Bond which pertains to the soul itself and Transcends the Very Heavens. Did God not give them all the Powers of Heaven? ‘Whose sins you shall Forgive,’ He says, ‘they are Forgiven them; whose sins you shall Retain, they are Retained.’ What Greater Power is there than this? The Father has given all Judgment to the Son. And now I see the Son placing all this Power in the hands of men (Matt. 18:18, John 20:21).” The Priesthood 3:5 [A.D.387]

V10 – 1.28.11

“I Supplicate that they make these Houses of Reunion, saving for Me the Priests who shall come into these Shelters... And through these few Good ones shall My Church Recover from Her Agony.”

PART I – WHO IS LUISA



- 1. The Little Daughter of the Divine Will with Important Quotes**
- 2. Biographical Notes on Luisa**
- 3. The Three Appeals**

Jesus to Luisa V17 – 5.4.25 – Mission of Luisa

‘The Mission of My Will shall Conceal the Most Holy Trinity upon earth. Just as in Heaven there are the Father, the Son and the Holy Spirit, Inseparable but Distinct among Themselves, Who Form all the Beatitude of Heaven, in the Same Way, on earth there shall be Three Persons Who, because of Their Missions, shall be Distinct and Inseparable among Themselves: the Virgin, with Her Maternity which Conceals the Paternity of the Celestial Father and Encloses His Power in order to Fulfill Her Mission of Mother of the Eternal Word and Co-Redemptrix of mankind; My Humanity, for the Mission of Redeemer, which was Enclosed in the Divinity of the Word, without ever separating from the Father and from the Holy Spirit, in order to Manifest My Celestial Wisdom, Adding the Bond of becoming Inseparable from My Mama; and **you Luisa, for the Mission of My Divine Will, as the Holy Spirit shall Display His Love in you, Manifesting to you His Secrets, the Prodigies of My Will, the Goods It Contains**, in order to make happy those who shall give themselves to knowing how much Good this Supreme Will Contains, to Love It and to let It Reign in their midst, offering their souls to let It Dwell within their hearts, that It may be able to Form Its Life in them. And the Bond of Inseparability shall be added, between you, the Mother and the Eternal Word.

These Three Missions are Distinct and Inseparable. The first Two have Prepared the Graces, the Light, the Work, and Everything, with Unheard-of Pains, for the Third mission of My Will, in order to be all Fused in It without leaving their Office, so as to find Rest, because My Will Alone is Celestial Rest.”

“But when He Comes, the Spirit of Truth, He shall Guide you to All Truth. He shall not Speak on His Own, but He shall Speak what He Hears and shall Declare to you the Things that are Coming.” (John 16:13)

“He (Jesus) calls (Luisa) the littlest one that He found on earth, the instrument of a Mission so Sublime that no other can be compared to it – that is, the Triumph of the Divine Will upon the whole earth, in conformity with what is said in the ‘Our Father’: Fiat Voluntas Tua Sicut in Caelo et in Terra.” - St. Annibale di Francia

From Fr. Bernardino Bucci, OFM - Volume 2 - Personal Reflections on the Writings of Servant of God Luisa Piccarreta:

Because Mary was So Privileged, Possessing all possible Graces, unique in the Mind of God, unique in history, the Lord did not want to leave Her without the assistance of Priestly authority until her dying breath. This had never been provided to any other creature because none had ever had such Fullness of Grace, therefore such custody had not been necessary.

Only to one other creature had this Priestly assistance been given, one chosen in our time, Luisa Piccarreta.

These are the Words of the Lord to Luisa:

“Now, My daughter, you too are unique in My Mind, and will also be unique in history; and there will not be, either before or after you, another creature for whom I will Dispose, as though forced by necessity, the assistance of My Priests. Having Chosen you in order to Deposit in you the Sanctity, the Goods, the Effects, the Attitude, of My Supreme Will, it was Appropriate, Just, Decorous, for the Very Sanctity that My Will contains, that a Priest of Mine should assist you and be the first depository of the Goods which My Will Contains, so as to let them pass from his lap into the whole body of the Church. What great attention is required of you, and of them (Priests).” V15 – 7.11.23

Further, the Lord adds that He wanted to Enrich Luisa with as many Gifts to make her capable of receiving the Gift of the Divine Will and said to have taken from her the seed of corruption. He has purified her soul, has purified her human nature so that she no longer feels the things of this earth, she belongs entirely to God.

The Most Blessed Trinity thrice has Decided to Act “Ad Extra”.

The ***First was in Creation***, when there was no need of created beings to bring it about.

The ***Second was in Redemption***, and the Lord Chose the collaboration of a woman, the Most Holy, the Most Beautiful Woman who became the Mother of God, Channel and Instrument of God until such time as the Work of Redemption should come to pass.

The ***Third is the Fulfillment of God's Divine Will***; that His Will be done on earth as it is in Heaven. This is the Seal of the Work of Creation and of Redemption, these are Divine Decrees that must come to Full Completion, and God makes use of another woman to put these things in order.

Thus says the Lord to Luisa:

“Therefore, just as We Entrusted Our Mama to St. John, that She might deposit in him, and from him into the Church, the Treasures, the Graces and all of My Teachings which I had deposited in Her during the course of My Life, when She was Entrusted to Me and I Acted as Priest to Her - as I Deposited in Her, as in a Sanctuary, all the Laws, the Precepts and the Doctrines which the Church was to Possess; and She, Faithful as She was, and Jealous of even One Word of Mine, deposited them in My faithful disciple John, so that they might not be lost; and therefore My Mama has Primacy over the whole Church - so I have done with you, Luisa: since the ‘Fiat Voluntas Tua’ must serve the whole Church, I Entrusted you to a Priest of Mine, that you may deposit in him everything I Manifest to you about My Will – the Goods Contained in It, how the creature must enter into It, and how the Paternal Goodness wants to Open another Era of Grace, placing His Goods, which He Possesses in Heaven, in common with the creature, and giving Back to her the lost Happiness.” V15 – 7.11.23

1. The Little Daughter Of The Divine Will with Important Quotes

“God calls one creature to be the first in this event, the first fruit of a New Era – His little daughter in the Divine Will, the newborn of the Divine Will: Luisa Piccarreta, called by all, with prophetic voice, ‘Luisa la Santa’.” – Padre Bucci, OFM

V16 – 11.10.23 - “Luisa, Little One through whom Jesus was to make man Return to his Beginning, to his Origin, to his Lost Nobility, to the Bonds of His Will.”

From the Postulation for the Cause of Beatification and Canonization of Luisa Piccarreta:

Luisa Piccarreta was born in Corato, province of Bari, Italy on April 23, 1865. She was baptized in the Mother Church and there received the first Sacraments in 1874. When she was eleven, she became a “Daughter of Mary” and as a teenager a third-order Dominican. She received only a first-grade education and was called to serve Our Lord as a victim soul at the tender age of 16.

On February 2, 1899, she was given the obedience by her spiritual director to begin a diary of her spiritual experiences, which she continued until 1938: 36 notebooks which detail her intimate rapport with Heaven. (In 1996 through the office of Cardinal Joseph Ratzinger, Pope John Paul II permitted the copying of the original Volumes of Luisa that were contained in Vatican Archives. It took four days, ending on **February 2, 1996 – the Feast day of the Presentation of Our Lord, a Feast day of Light: “A Light to reveal You to the nations and the Glory of Your people Israel.”** Luke 2:32)

In 1926 she wrote her autobiography under obedience to her extraordinary spiritual director and Censor of her Writings, Saint Annibale Maria di Francia. Her bed was her cell, her room her chapel, and her bed her Cross. The word which gave her life was God’s own creative Word: Fiat!

When she spoke, it was only briefly, but very wisely; the example and counsel she gave was always illuminating. Carrying invisibly the wounds of our Lord in her own crucified body made her a rare victim of intercession for mankind for more than 60 years, without any physical illness. Her nourishment for the most part of her life consisted of God’s Most Holy Will and the Eucharist.

Luisa, Precursor of the Sanctifying Third Fiat, Chosen by God for the Holy Mission of proclaiming God’s Kingdom: “His Will now done on earth as it is in Heaven”, was called into the fullness of that Kingdom on March 4, 1947.

On November 20, 1994 in the Mother Church of Corato, Mons. Carmelo Cassati, M.S.C., Archbishop of Trani-Barletta-Bisceglie, having received the “non obstat” from the Holy See, blessed the opening of the Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta, secular third order Dominican.

With the Archbishop himself as President of the Ecclesiastical Tribunal, joined by enthusiastic faithful from southern Italy and from around the world, Luisa began her triumphal journey toward the Honors of the Altar.

Whoever has received particular graces attributed to the intercession of the Servant of God Luisa Piccarreta is requested to write to: Postulation for the Cause of Beatification Luisa Piccarreta

Palazzo Arcivescovile, 70059 Trani (BA) Italy.

Important Quotes:

Carmelo Cassati, M.S.C., Archbishop

50° Anniversary of the transit into Heaven of the Servant of God, Luisa Piccarreta. 1947-1997

“Fifty years after her death, the writings of Luisa are more than alive in the souls who follow her; from one end of the earth to the other. Souls draw from the Crystal-Clear Doctrine of the Divine Will, a lesson of sanctity, that spreads its roots in the Will of God, as life in man, and as complete fulfillment of the prayer of the Our Father: “Thy will be done like on earth as It is in Heaven”.

Cardinal José Saraiva Martins
Prefect of the Congregation for the Causes of Saints
Corato, April 23, 2015

IV International Congress on the Servant of God Luisa Piccarreta on the Occasion of the 150th Anniversary of her birth – “Church in the Divine Will”

“Luisa has received the Gift of Divine Life. Here has been sowed the Precious Seed of the very Holiness of Jesus, given to her so that it would germinate in her life in conformity to the Divine Volition of Jesus in her daily acts, made of prayer, work and so many encounters. Luisa has lived the ordinariness of life in the continuous tension of asking even in the smallest of her acts the Presence of Jesus, to give the Father the Glory, the Praise and the Adoration that all men should give Him and that Luisa has done always and for all.”

Saint Annibale Maria di Francia
Messina, Italy - June 20, 1924

“These are writings that must now be made known to the world. I believe they will produce great good. For as sublime as this Science of the Divine Will is, so do these writings of Divine Dictation present it, clearly and limpidly. In my opinion, no human intellect would have been able to form them.”

Monsignor Giovanni Battista Pichierri
Archbishop of Trani - Barletta – Bisceglie, Titolare of Nazareth

Holy Sacrifice of the Mass Closing of Diocesan phase of the Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta - Homily - The Mother Church, Corato 10.29.2005

“... We give thanks that there are here today so many brothers and sisters from Churches in Italy and from Churches abroad, all gathered together in this Holy Mass to give thanks and praise to the Holy Trinity for the gift of our Servant of God Luisa Piccarreta, daughter of this blessed land of Canto; and daughter of the Church of Trani-Barletta-Bisceglie, she who in the years of her terrestrial life (4.23.1865 — 3.4.1947), radiated the Light of the Risen Christ in her permanent state of suffering. As St. Paul said, “I have been crucified with Christ; it is

no longer I who live, but Christ Lives in me and the life which I now live in the flesh I live by faith in the Son of God, who Loved me and gave Himself for me,” (Gal 2,20). We also pray to the Holy Trinity that her glorification in the role as Servant of God as proclaimed by the supreme authority of the Church, will make the idea of “Living in the Will of God” well known to everybody; like Jesus said; “Thy Will be done, on earth, as it is in Heaven.” Praise be for the progress of a Christian life to the glory of God and His Kingdom.”

Padre Bernardino Giuseppe Bucci, OFM

Promoter of the Faith and member of the Ecclesiastical Diocesan Tribunal for the Cause of Beatification of the Servant of God Luisa Piccarreta; Author of many books on the life of Luisa; co-founder of the Association of the Divine Will

“In the new millennium, the world and the Church are going to focus on Luisa Piccarreta and the Divine Will.”

“Luisa is not just a Saint... She is The Saint.”

“All the world will become Catholic. Luisa is the starting point... always remember this.”

2. Biographical Notes On Luisa¹

By Fr. Bernardino Giuseppe Bucci, O.F.M. - co-founder with Sr. Assunta Marigliano of the Association of the Divine Will; Fr. Bucci spent many years as spiritual advisor of the Association which was canonically erected on March 4, 1987 in Corato, Italy, where Luisa lived; and a member of the Tribunal for the Cause for Beatification of the Servant of God Luisa Piccarreta

The Servant of God Luisa Piccarreta was born in Corato in the Province of Bari, on April 23, 1865 and died there in the odor of sanctity on March 4, 1947.

Luisa had the good fortune to be born into one of those patriarchal families that still survive in our realm of Puglia and like to live deep in the country, peopling our farmhouses. Her parents, Vito Nicola and Rosa Tarantino, had five children: Maria, Rachele, Filomena, Luisa and Angela. Maria, Rachele and Filomena married. Angela, commonly called Angelina, remained single and looked after her sister until she died.

Luisa was born on the Sunday after Easter (*in albis*) and was baptized that same day. Her Father – a few hours after her birth –

1 “*Luisa Piccarreta, A Collection of Memories*”, by Fr. Bernardino Giuseppe Bucci, O.F.M. <https://luisapiccarreta.me/biographies-and-information-about-luisa-piccarreta-by-fr-bucci/a-collection-of-memories>

wrapped her in a blanket and carried her to the parish church where Holy Baptism was administered to her.

Nicola Piccarreta was a worker on a farm belonging to the Mastrorilli family, located at the middle of *Via delle Murge* in a neighborhood called *Torre Disperata*, 27 kilometers from Corato. Those who know these places, set among the sunny, bare and stony hills, can appreciate the solemnity of the silence that envelops them. Luisa spent many years of her childhood and adolescence on this farm. In front of the old house, the impressive, centuries-old mulberry tree still stands, with the great hollow in its trunk where Luisa used to hide when she was little in order to pray, far from prying eyes. It was in this lonely, sunny place that Luisa's Divine Adventure began that was to lead her down the paths of suffering and holiness. Indeed, it was in this very place that she came to suffer unspeakably from the attacks of the devil who at times even tormented her physically. Luisa, to be rid of this suffering, turned ceaselessly to prayer, addressing in particular the Virgin Most Holy, who comforted her by Her presence.

Divine Providence led the little girl down paths so mysterious that she knew no joys other than God and His Grace. One day, in fact, the Lord said to her: *"Listen: I went around the earth over and over again; I looked at all creatures, one by one, in order to find the littlest of all. Among many I found you – the littlest of all. I Liked your littleness, and I Chose you. I Entrusted you to My Angels, so that they might keep you, not to make you great, but to preserve your littleness; and now I want to Begin the Great Work of the Fulfillment of My Will. Nor shall you feel greater because of this; on the contrary, My Will shall make you smaller, and you shall continue to be the little daughter of your Jesus – the little daughter of My Will."*²

When she was nine, Luisa received Jesus in the Eucharist for the first time and Holy Confirmation, and from that moment learned to remain for hours praying before the Blessed Sacrament. When she was eleven she wanted to enroll in the Association of the Daughters of Mary – flourishing at the time – in the Church of San Giuseppe. Also at the age of eleven, Luisa became a Dominican Tertiary taking the name of Sr. Maddalena. She was one of the first to enroll in the Third Order, that her parish Priest was promoting. Luisa's devotion to the Mother of God was to develop into a profound Marian spirituality, a prelude to what she would one day write about Our Lady.

Jesus' Voice led Luisa to detachment from herself and from everyone. At the age of twelve, from the balcony of her house in *Via*

*Nazario Sauro*³, she had a vision of Jesus suffering under the weight of the Cross, who raised His Eyes to her saying: “*O soul, help Me!*”. From that moment an insatiable longing to suffer for Jesus and for the salvation of souls was enkindled in Luisa. So began those physical sufferings that, in addition to her spiritual and moral sufferings, reached the point of heroism.

The family mistook these phenomena for sickness and sought medical help. But all the doctors consulted were perplexed at such an unusual clinical case. Luisa was subject to a state of corpse-like rigidity – although she showed signs of life – and no treatment could relieve her of this unspeakable torment. ***When all the resources of science had been exhausted, her family turned to their last hope: Priests. An Augustinian Priest, Fr. Cosma Loiodice, at home because of the Siccardian (anti-clerical) laws, was summoned to her bedside: to the wonder of all present, the Sign of the Cross that this Priest made over the poor body of Luisa, sufficed to restore her normal faculties instantly to the sick girl. After Fr. Loiodice had left for his friary, certain secular Priests were called in who restored Luisa to normality with the Sign of the Cross. Luisa was convinced that all Priests were holy, but one day the Lord told her: “Not because they are all holy – indeed, if they only were! – but simply because they are the continuation of My Priesthood in the world you must always submit to their Priestly authority; never oppose them, whether they are good or bad.”***

Throughout her life, Luisa was to be submissive to Priestly authority. This was to be one of the greatest sources of her suffering. Her daily need for the Priestly authority in order to return to her usual tasks was her deepest mortification. In the beginning, she suffered the most humiliating misunderstandings on the part of the Priests themselves who considered her a lunatic filled with exalted ideas, who simply wanted to attract attention. Once they left her in that state for more than twenty days. Luisa, having accepted the role of victim, came to experience a most peculiar condition: every morning she found herself rigid, immobile, huddled up in bed, and no one was able to stretch her out, to raise her arms or move her head or legs. As we know, it required the presence of a Priest who, by Blessing her with the Sign of the Cross, dispelled that corpse-like rigidity and enabled her to return to her usual tasks (lace-making). She was a unique case in that her Confessors were never spiritual directors, a task that Our Lord wanted

3 For the close of the Diocesan phase of Luisa’s Cause, Corato City Council decided to change the street name from ‘*Via Nazario Sauro*’ to ‘*Via Luisa Piccarreta*’.

to keep for Himself. Jesus made her hear His Voice directly, training her, correcting her, reprimanding her if necessary and gradually leading her to the loftiest peaks of perfection. Luisa was wisely instructed and prepared during many years to receive the Gift of the Divine Will.

The Archbishop at that time, Giuseppe de' Bianchi Dottula (December 22, 1848 – September 22, 1892), came to know of what was happening in Corato; having heard the opinion of several Priests, he wished to exercise his authority and assume responsibility for this case. After mature reflection he thought it right to delegate to Luisa a special Confessor, Fr. Michele De Benedictis, a splendid figure of a Priest, to whom she opened every nook and cranny of her soul. Fr. Michele, a prudent Priest with Holy ways, imposed limits on her suffering and instructed her to do nothing without his permission. Indeed, it was Fr. Michele who ordered her to eat at least once a day, even if she immediately threw up everything she had swallowed.⁴ Luisa was to live on the Divine Will alone. It was under this Priest that she received permission to stay in bed all the time as a victim of expiation. This was in 1888. Luisa remained nailed to her bed of pain, sitting there for another 59 years, until her death. It should be noted that until that time, although she had accepted her state as a victim, she had only occasionally stayed in bed, since obedience had never permitted her to stay in bed all the time. However, from New Year's Eve 1888 she was to remain there permanently.⁵

In 1898 the new prelate, Archbishop Tommaso de Stefano (March 24, 1898 – May 13, 1906) delegated as her new Confessor Fr. Gennaro Di Gennaro, who carried out this task for twenty-four years. The new Confessor, glimpsing the marvels that the Lord was working in this soul, categorically ordered Luisa to put down in writing all that God's Grace was working within her. None of the excuses made by the Servant of God to avoid obeying her Confessor in this were to any avail. Not even her scant literary education could excuse her from obedience to

4 If "when forced to eat by a family member, she [Luisa] brings it all back up again just a few minutes later. ...they (Luisa's family) should be noticing that something unusual is happening – the food she brings back up is whole, fresh and fragrant. But the people around her seem to have a spiritual blindness. They are not able to take a leap into seeing something miraculous." *"The Sun of My Will Luisa Piccarreta"* by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 46.

5 "What makes her (Luisa's) situation stand out is the fact that if there is no blessing from the Priest, she remains rigid as stone. ...What happens between her [Luisa] and the Lord become known only to her Confessor." *"The Sun of My Will Luisa Piccarreta"* by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 74.

her Confessor. Fr. Gennaro Di Gennaro remained cold and implacable, although he knew that the poor woman had only been to elementary school. Thus on February 28, 1899, she began to write her diary, of which there are Thirty-six large Volumes! The last chapter was written on December 28, 1939, the day on which the order to write ceased. Her Confessor, who died on September 10, 1922, was succeeded by the canon, Felice Torelli, who only assisted her for four years, because he died on January 30, 1926. Archbishop Giuseppe Leo (January 17, 1920 – January 20, 1939) delegated a young Priest, Fr. Benedetto Calvi, as her ordinary Confessor. He stayed with Luisa until she died, sharing all those sufferings and misunderstandings that beset the Servant of God in the last years of her life.

At the beginning of the century, our people were lucky enough to have Father (now Saint) Annibale Maria di Francia present in Puglia. He wanted to open in Trani male and female branches of his newly founded congregation. When he heard about Luisa Piccarreta, he paid her a visit and from that time these two souls were inseparably linked by their common aims. Other famous Priests also visited Luisa, such as, for example, Fr. Gennaro Braccali, the Jesuit, Fr. Eustachio Montemurro, who died in the odor of sanctity, and Fr. Ferdinando Cento, Apostolic Nuncio and Cardinal of Holy Mother Church. Father Annibale became Luisa extraordinary Confessor and edited her writings, that were little by little properly examined and approved by the ecclesiastical authorities. In about 1926, Father Annibale ordered Luisa to write a book of memoirs of her childhood and adolescence. He published various writings of Luisa's, including the book *L'orologio della Passione*, that acquired widespread fame and was reprinted four times. On October 7, 1928, when the House of the sisters of the Congregation of Divine Zeal in Corato was ready, Luisa was taken to the Convent in accordance with the wishes of Father Annibale. Father Annibale had already died in the odor of sanctity in Messina on June 1, 1927.

In 1938, a tremendous storm was unleashed upon Luisa Piccarreta: three of her books were put in the Index (by certain Priests who didn't believe in her spirituality).

Of the three books that were placed on the Index in 1938, two of them had several other editions. The condemnation was limited only to the specific editions, editions that had been edited and changed (by Don Benedetto Calvi) from what Luisa originally wrote. Other editions of these same two books – “The Twenty-Four Hours of the Passion of Our Lord Jesus Christ” and “The Virgin Mary in the Kingdom of the Divine Will” – have been published with full ecclesiastic approval, even as late as 1997. The third work that was put

on the Index, and never reprinted, was a compilation with many edited and changed extracts from Volumes 1-4 of Luisa's writings titled "In the Kingdom of the Divine Will."

At the publication of the condemnation by the Holy Office, Luisa immediately submitted to the authority of the Church.

A Priest was sent from Rome by the ecclesiastical authorities, who asked her for all her manuscripts, which Luisa handed over promptly and without a fuss. Thus, all her writings were hidden away in the secrecy of the Holy Office.

(The sovereign virtue of Luisa is obedience to God and to the Magisterium of the Church. She wrote for obedience; and when the authority of the Church collected all her writings, she underwrote this declaration: "*If the Church considers false everything that I have written, you must consider it false.*" [Refer to Act of submission written by Luisa Piccarreta on the date October 19, 1938 and sent to Rome by Archbishop Giuseppe Leo].)⁶

On October 7, 1938, because of orders from above, Luisa was obliged to leave the convent and find a new place to live. She spent the last nine years of her life in a house in Via Maddalena, a place that the elderly of Corato know well and from where, on March 8, 1947, they saw her body carried out.

Luisa's life was very modest; she possessed little or nothing. She lived in a rented house, cared for lovingly by her sister Angela and a few devout women. The little she had was not even enough to pay the rent. To support herself she worked diligently at making lace, earning from this the pittance she needed to keep her sister, since she herself needed neither clothes nor shoes. Her sustenance consisted of a few grams of food, that were prepared for her by her assistant, Rosaria Bucci. Luisa ordered nothing, desired nothing, and instantly vomited the food she swallowed. She did not look like a person near death's door, but nor did she appear perfectly healthy. Yet she was never idle, she spent her energy either in her daily suffering or her work, and her life, for those who knew her well, was considered a continuous miracle.

Her detachment from any payments that did not come from her daily work was marvelous! She firmly refused money and the various presents offered to her on any pretext. She never accepted money for the publication of her books. Thus one day she told Father Annibale that she wanted to give him the money from her author's royalties: "*I have*

6 Archbishop Giovanni Pichierri; "The Holiness of the Life of the Servant of God Luisa Piccarreta"; 3rd International Congress, Madonna of Graces Sanctuary, October 27, 2005.

*no right to it, because what is written there is not mine*⁷. She scornfully refused and returned the money that pious people sometimes sent her.

Luisa's house was like a monastery, not to be entered by any curious person. She was always surrounded by a few women who lived according to her own spirituality, and by several girls who came to her house to learn lace-making. Many religious vocations emerged from this "upper room". However, her work of formation was not limited to girls alone, many young men were also sent by her to various religious institutes and to the Priesthood.

Her day began at about 5:00 a.m., when the Priest came to the house to Bless her and to Celebrate Holy Mass. Either her Confessor officiated, or some delegate of his: a privileged granted by Pope Leo XIII and confirmed by Pope Saint Pius X in 1907. After Holy Mass, Luisa would remain in prayer and thanksgiving for about two hours. At about 8:00 a.m. she would begin her work which she continued until midday; after her frugal lunch she would stay alone in her room in meditation. In the afternoon – after several hours of work – she would recite the Holy Rosary. In the evening, towards 8.00 p.m., Luisa would begin to write her diary; at about midnight she would fall asleep. In the morning she would be found immobile, rigid, huddled up on her bed, her head turned to the right, and the intervention of Priestly authority would be necessary to recall her to her daily tasks and allow her to sit up in bed.

Luisa died at the age of eighty-one years, ten months and nine days, on March 4, 1947, after a fortnight of illness, the only one diagnosed in her life, a bad attack of pneumonia. She died at the end of the night, at the same hour (5:00 a.m.) when every day the Priest's Blessing had freed her from her state of rigidity. Archbishop Francesco Petronelli (May 25, 1939 – June 16, 1947) was Archbishop at the time. Luisa remained sitting up in bed. It was impossible to lay her out and – an extraordinary phenomenon – her body never suffered *rigor mortis* and remained in the position in which it had always been.

Hardly had the news of Luisa's death spread, then like a river in full spate, all the people streamed into her house and police intervention was necessary to control the crowds that flocked there day and night to visit Luisa, a woman very dear to them. A voice rang out: "*Luisa the Saint has died*". To contain all the people who were going to see her, with the permission of the civil authorities and health officials, her body was exposed for four days with no sign of corruption. Luisa did not seem dead, she was sitting up in bed, dressed in white; it was as though she were asleep, because as has already been said, her body did

7 Preface of the *L'orologio della Passione*, Messina, 1926.

not suffer *rigor mortis*. Indeed, without any effort her head could be moved in all directions, her arms raised, her hands and all her fingers bent. It was even possible to lift her eyelids and see her shining eyes that had not grown dim. Everyone believed that she was still alive, immersed in a deep sleep. A council of doctors, summoned for this purpose, declared, after attentively examining the corpse, that Luisa was truly dead and that her death should be accepted as real and not merely apparent, as everyone had imagined.^{8,9}

Luisa had said that she was born “upside down”, and that therefore it was right that her death should be “upside down” in comparison with that of other creatures. She remained in a sitting position as she had always lived and had to be carried to the cemetery in this position, in a coffin specially made for her with a glass front and sides, so that she could be seen by everyone, like a queen upon her throne, dressed in white with the *Fiat* on her breast. More than forty Priests, the chapter and the local clergy took part in the funeral procession; the sisters took turns to carry her on their shoulders, and an immense crowd of citizens surrounded her: the streets were incredibly full; even the balconies and rooftops of the houses were swarming with people, so that the procession wound slowly onwards with great difficulty. The

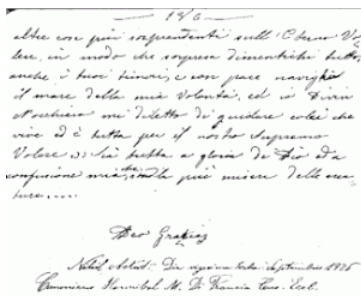
8 Father Benedetto Calvi describes what happened in the captions of some photographs in his photograph collection: “Her whole body did not develop rigor mortis, which happens to all human bodies right after death. People could see it every day she was viewed, before the eyes of the people of Corato and so many people from other towns, who came to Corato just to be able to see and touch with their own hands this unique and extraordinary case: to be able to move her head in every direction with no effort at all; to raise her arms, bend them, bend her hands and all the fingers. Even her eyelids could be lifted and her eyes could be seen bright as before without the film of death. Luisa seemed *to be alive, as if she were sleeping*.” At this time a group of doctors was convened just for this purpose – to carefully examine the body and declare that Luisa was really dead.” Source: “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 179.

9 Also, in the register at the House of the Daughters of Divine Zeal it is written: “With the body prepared, adorned with flowers and lights, it was exposed for public veneration to which a great crowd hastened, even from nearby towns, in order to see one last time the Saint, which was what they called her. It was the wish of her sister Angelina that our Sisters took turns placing sacred objects on the blessed remains. During the three days that she [Luisa] was exposed, the Lord showed that this soul was not just a simple creature, but a holy victim. Her body is flexible, everyone can see that even her blood is circulating in her veins” “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 180.

funeral rite of the little daughter of the Divine Will was Celebrated in the Main Church by the entire chapter. All the people of Corato followed the body to the cemetery. Everyone tried to take home a keepsake or a flower, after having touched her body with it; a few years later, her remains were translated to the parish of Santa Maria Greca. *On November 20, 1994, on the Feast of Christ the King, in the Main Church, Archbishop Carmelo Cassati, M.S.C., in the presence of a large crowd including foreign representatives, officially opened the Cause of Beatification of the Servant of God, Luisa Piccarreta.*

3. The Three Appeals

Saint Annibale di Francia, Luisa's extraordinary Confessor for 17 years, appointed by the Church to be the censor of her writings, also, found nothing contrary to Catholic faith or morals and granted the "Nihil Obstat" to the first 19 of her Volumes in 1926, shortly before his death. Archbishop Joseph Leo granted the Imprimatur to those Volumes also in 1926.



The Divine Appeal of Jesus

With His Father and the Holy Spirit, the Divine King Appeals to His children on earth to come now and enter into the Kingdom of His Will.

My dear and beloved children, I come into your midst with My Heart all drowned in flames of Love. I come as a Father to be among My children because I Love You so very much. My Love is so great that I come to remain with you so that we may live together with one, single Will; with one, single Love.... As I come to you, I bring with Me My pains, My Blood, My works, and even My very death.

Look at Me. Each drop of My Blood, each of My pains and steps, and all the things I did compete with one another because they want to give you My Divine Will. Even My death wants to give rebirth to the Life of My Divine in you.

I have prepared everything for you in My Humanity; and I have prayed for and obtained graces, helps, light and strength for you to receive a Gift so Great. On My part I have done everything; so now I am waiting for you to do your part. Who would be so ungrateful as to turn Me away and not welcome the Gift I am bringing to you?

Know that My Love is so great that I shall forget about your past life, your sins, all your evils; and I shall bury them in the ocean of My Love to burn them all away; and then we shall begin a new life together, all of My Divine Will.

Who would have the heart to refuse Me and send Me away without accepting My visit which is so full of a Father's Love? But, if you shall welcome Me, I shall remain with you as a Father in the midst of His children. Then we must be in the greatest accord and live together with one Will alone.

O, how much I long for this! How I moan, how I cry, even going into delirium, and weeping because I want My dearest children to gather around Me and live with My very own Will.

It has been almost six thousand years; and My Humanity has sighed so much and shed so many bitter tears because I want My children to come back and live together with Me. I want them around Me to make them holy and happy again. I weep and weep as I call to them to come back to Me. Who would not be moved to compassion over My tears and My Love which goes so far as to suffocate Me, even choking Me. Among sighs and agonies of Love, I go about repeating: "My children, where are you? Why don't you come back to your Father? Why do you go away from Me? Why do you want to wander about poor, and full of so many miseries? Your misfortunes are wounds to My Heart. I am weary of waiting for you." And, since you do not come back to Me, I come in search of you because I can no longer contain the Love that consumes Me; and I am bringing you the great Gift of My Divine Will. O, I beg you, I plead with you, be moved to compassion for My so many tears and ardent sighs!

I come to you not only as a Father but also as a Teacher among His disciples... I want you to listen to Me because I shall be teaching you surprising things, lessons of Heaven, which shall carry with them a Light that shall never go out and a blazing Love which endures forever... My lessons shall give you a Divine strength, an invincible courage, a holiness which keeps growing more and more. These lessons shall light the way for your steps and shall guide you along the way to your Heavenly Fatherland.

I come as a King to live among His people, but not for the purpose of levying taxes and heaping burdens upon you. No, no! I come because

I want your human will, your miseries, your weaknesses, all your evils. My sovereignty is really this: I want everything that distresses you and causes you to be unhappy and restless so that I can hide it within My Love and burn it all away. As the beneficent, pacific, and magnanimous King that I am, I want to exchange My Divine Will for your human will, filling you with My most tender Love, with My riches and happiness, with My peace and most pure joy.

If you shall give Me your human will, all shall be done just as I have said; and you shall make Me happy, and you shall be happy too. I long for nothing else than for My Divine Will to reign among you. Heaven and earth shall be smiling at you. My Heavenly Mama shall be sure to be a Mother and Queen to you. She knows the great good that the Kingdom of My Divine Will shall bring to you; and, in order to satisfy My ardent desires and to stop My weeping, and because She loves you as Her true children, She is traveling amongst the people of the nations disposing and preparing them to receive the dominion of the Kingdom of My Divine Will. It was She who prepared the people for Me so that I could descend from Heaven to earth. And now I am entrusting to Her, and to Her Maternal Love, the task of disposing the souls of our people to receive a Gift so great.

So please listen to Me. And I beg you, My children, to read very attentively these pages that I am placing before you. If you shall do this, you shall feel the need to live in My Divine Will and I shall be standing right beside you when you read, touching your mind and your heart so that you shall understand what you read and truly want the Gift of My Divine “Fiat.”

The Maternal Appeal of Our Lady

The Appeal of the Queen of Heaven for her Children to Come into the Kingdom of the Divine Will - from “The Virgin Mary in the Kingdom of the Divine Will”

Dearest daughter, I feel the irresistible need to come down from Heaven to make you my maternal visits. If you assure me of your filial love and faithfulness, I shall remain always with you in your soul, to be your teacher, model, example and most tender Mother.

I come to invite you to enter the Kingdom of your Mama - the Kingdom of the Divine Will - and I knock at the door of your heart, that you may open it to me. You know, with my own hands I bring you this book as a gift; I offer it to you with maternal care so that, in reading it, you may learn in your turn to live from Heaven and no longer from the earth.

This book is of gold, my daughter. It shall form your spiritual fortune and your happiness also on earth. In it you shall find the fount

of all goods: if you are weak, you shall acquire strength; if you are tempted, you shall achieve victory; if you have fallen into sin, you shall find the compassionate and powerful hand which shall raise you again. If you feel afflicted, you shall find comfort; if cold, the surest way to get warm; if hungry, you shall enjoy the delicious food of the Divine Will. With It you shall lack nothing; you shall no longer be alone, because your Mama shall keep you sweet company and with all her maternal care shall take on the commitment to making you happy. I, Celestial Empress, shall take care of all your needs, provided that you agree to live united with me.

If you knew my anxiety, my ardent sighs, and also the tears I shed for my children! If you knew how I burn with desire that you listen to my lessons, all of Heaven, and learn to live from the Divine Will!

In this book you shall see wonders; you shall find a mama who loves you so much as to sacrifice her own beloved Son for you, in order to allow you to live of that very life from which she lived on earth.

Do not give me this sorrow - do not reject me. Accept this gift of Heaven I am bringing you; welcome my visit and my lessons. Know that I shall go all over the world; I shall go to each individual, to all families, to religious communities, to every nation, to all peoples, and if needed, I shall go about for entire centuries until, as Queen, I have formed my people, and as Mother, my children, who may know the Divine Will and let It reign everywhere. Here is the purpose of this book. Those who shall welcome it with love shall be the first fortunate children to belong to the Kingdom of the Divine Fiat, and with gold characters I shall write their names in my maternal heart.

Do you see, my daughter? That same infinite love of God, Who wanted to use me in the Redemption to make the Eternal Word descend upon earth, calls me into the field once again, entrusting to me the difficult task, the sublime mandate to form the children of the Kingdom of His Divine Will on earth. Therefore, with maternal care I put myself to work, preparing for you the way which shall lead you to this happy Kingdom. For this purpose I shall give you sublime and celestial lessons, and, finally, I shall teach you special and new prayers, through which you shall bind the Heavens, the sun, the creation, my own life and that of my Son, and all the acts of the saints, so that in your name they may beseech the adorable Kingdom of the Divine Volition. These prayers are the most powerful because they bind the Divine work itself. Through them God shall feel disarmed and won over by the creature. Confident of this help, you shall hasten the coming of His most happy Kingdom, and with me you shall obtain that the Divine Will be done on earth as it is in Heaven, according to the desire of the Divine Master.

Courage, my daughter; make me content, and I shall bless you.

Luisa's Appeal

My sweet Jesus, I am here in Your arms to ask Your help. Ah, You know the anguish of my soul, how my heart bleeds, my great repugnance in making known all that which You have told me about Your Most Holy Volition (because of Luisa's desire to remain anonymous)...Obedience imposes herself! You want it...And though I should be crushed, I am constrained by a Supreme Force to accomplish the sacrifice. But remember, oh my Jesus, that You Yourself have called me The Little Newborn of Your Most Holy Divine Will. A newborn hardly knows how to stammer. Therefore, what shall I do? I shall scarcely stammer about Your Volition. You shall do all the rest. Shall You not, oh my Jesus?

Rather, grant that I may disappear completely; and let it be Your Volition which, with Divine and indelible letters, dips the pen in that Eternal Sun, and with golden letters writes the concepts, the effects, the value, the power of the Supreme Will; and how the soul that lives in It, living as in its center, is ennobled, is divinized, deposes its natural remains, returns to its beginning and, triumphant over all its miseries, regains its original state: beautiful, pure and all ordered towards its Creator, as it came forth from His Creative Hands.

You write on this paper the long history of Your Divine Will, Your pain in seeing Yourself driven back by creatures into the Celestial Regions. And as a sun on high, although rejected, You dart Your rays over all the human generations; You want to come down to come to reign in their midst, and therefore You send the rays of Your sighs, of Your groanings, of Your tears, of Your intense and eternal pain in seeing Yourself exiled and the union of Your Divine Will, as it were, broken off from the will of human creatures. And therefore, You are waiting for them to call You into their midst, to receive You as triumphant King, and to make You reign on earth as in Heaven.

Descend, O Supreme Volition! I am she who first calls You. Come to reign upon the earth! You Who created man so that he do only Your Volition (which he, ungrateful, broke by rebelling against You), come to retie anew this human will to Yourself, in order that Heaven and earth and all may be re-ordered in You!

O, how I would give my life so that Your Volition be known! I would take flight in Its interminable confines, to bring to every creature Its eternal kiss, Its knowledge, Its goods, Its value, Your inexpressible groans because You want to come to reign upon the earth so that by knowing You, they receive You with love, and with festivity make You reign!

O Holy Volition, with Your luminous rays shoot forth the arrows of Your knowledge! Make known to all that You come to us to make us happy, but not with a human happiness, but Divine, to give us the lost dominion over ourselves, and that light which makes known the true Good to possess it and the true evil to flee it, that renders us stable and strong, but with a Divine strength and stability!

Open the current between the Divine Will and the human, and paint with the brush of Your Creative Hand all those Divine lineaments upon our souls which we lost by withdrawing ourselves from It!... Your Volition shall paint in us that freshness which never grows old, that beauty which never fades, that light which is never overshadowed, that Grace which always grows, that Love which always burns and is never extinguished... O Holy Volition, make Your way; You make the way to make Yourself known... Manifest to all, Who You are and the great good that You want to give to all, so that attracted, enraptured by such a good, all become the prey of Your Divine Will; and thus You shall be able to reign freely on earth as in Heaven.

Therefore, I pray You that You Yourself write all the knowledge that You have manifested to me on It; and may every word, every saying, every effect and knowledge of It be to those who read, darts and arrows, which, wounding them, make them fall at Your feet and receive You with open arms, to make You reign in their hearts.

To the so many prodigies of Your Volition, work this one as well that as they know You, may they not make You pass on; no. But may they open the doors to You, to receive You and to make You reign... The little Newborn of Your Divine Will asks this of You. If You have wanted the sacrifice from me, and with so much insistence, of manifesting the secrets that You have communicated to me on Your Volition; I want another from You: that as It is known, It work this prodigy: that It take Its place of triumph and reign in the hearts that know It. This alone do I ask You, oh my Jesus: I ask You nothing else; I want nothing but the requital of my sacrifice: that Your Volition be known and reign with Its full dominion.

You know, my Love, how great has been my sacrifice, my interior struggles, unto feeling myself die; but for Your love, and to obey Your representative on earth I have submitted myself to all. Therefore, I want the prodigy to be great: that as they come to know Your sayings on Your Volition, may the souls be enraptured, enchained and attracted more than by a powerful magnet and may they make that Divine "Fiat" reign which You, with so much Love, want to reign upon the earth.

And if You please, my Life: before these writings come to the light of day and go through the hands of Your brothers and sisters, and mine,

ah, bring Your Little Newborn of Your Divine Will into the Celestial Fatherland. Ah, do not give me this pain: that I should be spectator of our secrets become known by the other creatures. If You have given me the first pain, spare me the second, but always: “not my human will but Your Divine Will be done.”

And now a word to all you who shall read these writings... I pray you, I supplicate you to receive with love that which Jesus wants to give you, that is, His Will. But to give you His, He Wants your human will, otherwise It shall not be able to reign. If you only knew with how much Love my Jesus wants to give you the greatest gift that exists both in Heaven and on Earth, which is His Divine Will!

O how many bitter tears He sheds, because He sees that by living with your volition, you drag the ground, sickly, impoverished... You are not capable of maintaining a good resolution. And do you know why? ...Because His Volition does not reign in you.

O, how Jesus cries and sighs over your lot...And sobbing, He prays you to make His Volition reign in you. He wants to change your fortune: from sick to healthy, from poor to rich, from weak to strong, from mutable to immutable, from slaves to kings. It is not great penances that He wants, or long prayers, nor anything else, but that His Volition reign in you, and that your human will no longer have life.

For pity's sake, listen to Him! I am ready to give my life for each one of you, to suffer whatever pain, provided that you open the doors of your soul to grant that the Volition of my Jesus reign and triumph over the human generations.

And now I invite all:

Come with me into Eden, where our origin had its beginning, where the Supreme Being created man, and making him King, gave him a Kingdom to dominate. This Kingdom was the whole universe; but his scepter, his crown, his command came from the depths of this soul, in which resided, as dominating King, the Divine “Fiat,” which constituted the true royalty in man. His garments were royal, more refulgent than the sun; his acts were noble, his beauty enrapturing. God loved him so much, He played with him, He called him “My little King and Son.” All was happiness, order and harmony.

This man, our first Father, betrayed himself, he betrayed his Kingdom; and by doing his human will, he embittered his Creator, Who had so exalted and loved him; and he lost his Kingdom, The Kingdom of the Divine Will, in which everything had been given him. The doors of the Kingdom were closed to him and God withdrew to Himself the Kingdom given to man.

Now I must tell you a secret:

God, in withdrawing to Himself the Kingdom of the Divine Will, did not say: "I shall no longer give It to man;" but He kept It on reserve, awaiting the future generations, to assail them with surprising Graces, with dazzling Lights such as to eclipse the human volition—which caused us to lose a Kingdom so Holy—and with such attractions of admirable and prodigious knowledge of the Divine Will, as to make us feel the necessity, the desire to put aside our volition which makes us unhappy, and hurl ourselves into the Divine Will, as our permanent Kingdom.

Therefore, the Kingdom is ours; take courage! The Supreme "Fiat" awaits us, calls us, presses us to take possession of it. Who would be so bold, who would be so perfidious as to not listen to Its call, and not accept So Much Happiness? Only, we must leave the miserable rags of our human will, the mourning garment of our slavery into which this has cast us, to clothe ourselves as queens, and adorn ourselves with Divine ornaments.

Therefore, I appeal to all; I do not believe that you shall not want to listen to me... Did you know this? I am a tiny, little child, the smallest of all creatures; and bilocating myself in the Divine Volition together with Jesus, I shall come as little one onto your lap, and I shall knock at your hearts with moanings and tears to ask you, as a little beggar, for your rags, your mourning garments, your unhappy volition, to give it to Jesus in order that He burn all, and giving you anew His Volition, He return to you His Kingdom, His happiness, the whiteness of His royal garments.

If you only knew what The Divine Will of God means!... This encloses Heaven and earth. If we are with It, everything is ours, everything lends from us; on the contrary, if we are not with It, everything is against us; and if we have something, we are true robbers of our Creator, and we sustain ourselves by means of fraud and rapine.

Therefore, if you want to know It, read these pages. In them you shall find the balsam for the wounds that the human will has cruelly inflicted on us, the new air all Divine, the Life all Celestial. You shall feel Heaven in your soul; you shall see horizons, new Suns, and often you shall find Jesus with His Countenance bathed in tears because He wants to give you His Volition. He cries because He wants to see you happy; and seeing you unhappy, He sobs, sighs and prays for the happiness of His children; and asking you for your volition to snatch from you your unhappiness, He offers you His as the confirmation of the Gift of His Kingdom.

Therefore, I appeal to all; and I make this appeal together with Jesus, with His own tears, with His ardent sighs, with His Heart that burns, that wants to give Its "FIAT." From within the "Fiat" we have

come forth; It has given us life. It is just, it is our obligation and duty to return into It, into our dear and interminable Heritage.

And in the *first place*, I appeal to the Highest Hierarchy, to the Roman Pontiff, to His Holiness, to the representative of the Holy Church, and therefore the representative of the Kingdom of the Divine Will. At his holy feet, this little, tiny child places this Kingdom, so that he dominate It and make It known, and with his paternal and authoritative voice, call his sons to live in this Kingdom so holy.

May the Sun of the Supreme “Fiat” invest him and form the first Sun of the Divine Volition in Its Representative on earth; and forming Its primary Life in him who is the Head of all, It shall spread Its interminable rays in all the world; and eclipsing all with Its Light, It shall form one flock and one Shepherd.

The *second* appeal I make to all Priests. Prostrate at the feet of each one, I pray, I implore them to interest themselves in knowing the Divine Will. Take your first movement, your first act from It; rather, enclose yourselves in the “Fiat,” and you shall feel how sweet and dear Its Life is. Draw from It all your workings; you shall feel a Divine strength in you, a voice that always speaks, that shall say admirable things to you that you have never heard. You shall feel a Light that shall eclipse all your evils, and eclipsing the peoples, shall give you the dominion over them. How many labors you do without fruit, because the Life of the Divine Will is lacking. You have broken a bread for the peoples without the leaven of the “Fiat”; and they therefore, in eating it, have found it hard, almost indigestible; and not feeling the Life in themselves, they do not submit to your teachings. Therefore, you eat this bread of the Divine “Fiat!” Thus, you shall have sufficient bread to give to the peoples. Thus, you shall form with all, one single Life and one Single Will.

The *third* appeal I make to all, to the entire world, for you are all my brothers and sisters and my children. Do you know why I am calling all? Because I want to give to all the Life of the Divine Will. This is more than air that we can all breathe. It is as Sun from which we can all receive the good of the light; It is as palpitation of the heart that wants to beat in all. And, as a little baby, I want, I yearn for you to take the Life of the “Fiat”...Oh, if you knew how many goods you would receive; you would consume your life to make It reign in all of you! This little, tiny one wants to tell you another secret that Jesus has confided to her; and I tell you it so that you give me your human will, and in exchange you shall receive that of God which shall make you happy in soul and in body.

Do you want to know why the earth does not produce? Why in various points of the earth the ground opens frequently with earthquakes, and buries in its bosom cities and persons?... Why the wind and the water form storms and devastate all, and so many other evils that you all know? Because created things possess a Divine Will that dominates them and therefore, they are powerful and dominating; they are more noble than we. We, on the contrary, are dominated by a human will, and degraded; and therefore, we are weak and impotent. If, for our fortune, we shall put aside our human will and shall take the Life of the Divine Volition, we too shall be strong, dominating... We shall be brothers with all things created, which not only shall no longer trouble us, but shall give us the dominion over them, and we shall be happy in time and in Eternity.

Are you not content? Therefore, hurry: listen to this poor little one who loves you very much; and then I shall be content when I shall be able to say that all my brothers and sisters are Kings and Queens, because all possess the Life of the Divine Will.

Therefore, take courage all; respond to my appeal. And I yearn much the more for all to respond to me in chorus to the appeal, because it is not I alone who call you, who pray you; but united to me, my sweet Jesus calls you with tender and moving voice, and many times, even crying, He says to you: "Take for your life, My Divine Will; Come into its Kingdom."

Furthermore, *You Must Know* that the first to pray to the Heavenly Father—that His Kingdom come and that His Will be done on earth as It is in Heaven—was Our Lord in the "Our Father." And in transmitting His prayer to us, He appealed and prayed to all to ask the "Your Will be Done" on earth as It is in Heaven. The Love of Jesus is such (for He wants to give you His Kingdom, His "Fiat"), that every time you recite the "Our Father," He runs to say together with you: "My Father, it is I Who ask You It for My sons; hurry!" Therefore, the first to pray is Jesus Himself; and then, you also ask for It in the "Our Father." Therefore, do you not want such a Good?

Now, I say to you one last word:

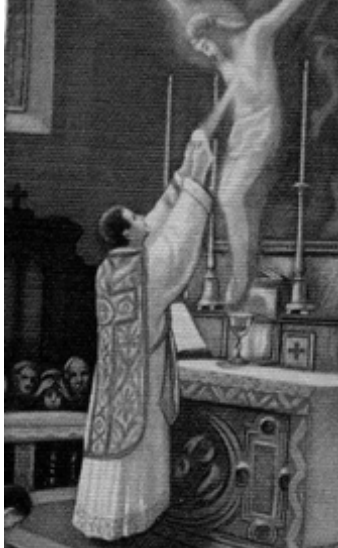
You Must Know that the yearnings, the sighs, the anxieties of this little child to see you all in the Kingdom of the Divine Will, to see you all happy, to make Jesus smile, are such (in seeing the yearnings, the deliriums, the tears of Jesus, Who wants to give you His Kingdom, His "FIAT"), that if she is not successful through her prayers and with her tears, she wants to succeed with caprices both with Jesus as well as with you.

Therefore, everyone: listen to this little, tiny one...Do not make her sigh anymore! Tell me, please: “So be it, so be it; we all want the Kingdom of the Divine Will.”

Corato (Bari, Italy), 1924

Luisa Piccarreta, The little daughter of the Divine Will

PART II – PRIESTS



- 1. The Call of Priests in the Holy Divine Will**
- 2. New Way for Priests to Conduct Themselves**

V10 – 1.28.11

“I Supplicate that they make these Houses of Reunion, saving for Me the Priests who shall come into these Shelters... And through these few Good ones shall My Church Recover from Her Agony.”

V10 – 1.17.11

“The Houses of the Resurrection of the Faith”

1. The Call of Priests in the Holy Divine Will

Jesus to Luisa, referring to St. Annibale Maria di Francia:

V19 – 8.27.26 - “My son, the Title you shall give to the Book you shall print about My Will is this:

‘The Kingdom of My Divine Will in the midst of Creatures. Book of Heaven. The Call of the Creature to the Order, the Place and the Purpose for which he was Created by God’.

“See, I Want the Title also to Correspond to the Great Work of My Will. I Want the Creature to comprehend that his Place, Assigned to him by God, is in My Will, and until he Enters into It, he shall be

without Place, without Order, without Purpose; he shall be an intruder in the Creation, with no Right at all, and therefore he shall go wandering without Peace, without Inheritance. And I, Moved to Compassion for him, shall Cry out to him Continuously: *‘Enter into your Place, Come into the Order, Come to take your Inheritance – to Live in your house. Why do you want to live in a foreign house? Why do you want to occupy a land that is not yours? And because it is not yours, you live unhappy, and you are the servant and the laughing-stock of all Created things. All things Created by Me, because they remain in their Place, are in Order and in Perfect Harmony, with all the Fullness of their Goods, Assigned to them by God. You alone want to be unhappy – but of a voluntary unhappiness. Therefore, Come to your Place – it is there that I Call you and Await you’*. Therefore, **he or she who shall offer to make My Will Known, shall be My spokesperson, and I shall Entrust to them the Secrets of Its Kingdom.”**

V2 – 6.11.99 – “See, I have brought you, Luisa, this Globe of Light to place it between you and Me, and among those who approach you. For those who approach you with an upright heart and to do good to you, **these Little Globes of Light** that come out, will penetrate into their minds, will descend into their hearts, will fill them with Joy and with Celestial Graces, and they will comprehend with clarity that which I Operate in you. Those, then, who will come with other intentions, will experience the opposite, and will remain dazzled and confused by these Little Globes of Light.”

Pilgrimage of the Soul in the Divine Will - The Little Book of the Rounds II edition, 1997 - Association Luisa Piccarreta:

The Soul Follows Jesus after the Resurrection. It is Present At His Ascension and Asks that it Might Sing Forever its Loving Refrain: “May the Kingdom of Your Divine Will Come upon Earth!”

My Jesus, after Rising from the dead, You do not depart for Heaven. This tells me that You want to establish the Kingdom of Your Divine Will among creatures, and I won’t abandon You for a single instant. I follow You step by step with my “I Love You” as You appear in the Risen state to Your Mother. Through the joy You shared, I ask You ever more insistently for the Kingdom of Your Fiat. **My “I Love You” accompanies You as You appear to Mary Magdalene and to the Apostles. It asks that Your Divine Will be known in a special way to Priests, so they in turn, as New Apostles, may make It known to all the world.** My “I Love You” follows You in all the acts You accomplish among Your friends after the Resurrection. Lastly, it invites Heaven and earth to be present at Your Glorious Ascension.”

V1 – “It is My usual Way to Manifest My Works through the Priests.”

V4 – 11.17.02 - And I: “Lord, shall You not make me come round Yourself if You make me fall?”

And the Voice [Our Lord]: “No, **it is a Decree of My Will to use the work of the Priest to make you come round from that state of sufferings**, and if they want to know why, let them come to Me and ask Me. My Wisdom is Incomprehensible and has many Unusual Ways for the Salvation of souls; but even though It is Incomprehensible, if they want to find the reason, let them go deep, for they shall find it – **bright like sun.**”

V4 – 12.4.02 - He [Jesus] added: “My Power extended everywhere, and from any place I was I could Operate the most Sensational Miracles; yet, in almost all My Miracles I wanted to be Personally Present. As for example, when I Resurrected Lazarus, I went there, I had them remove the sepulchral stone, then I had him released, and then, with the Empire of My Voice I called him back to life. In Resurrecting the young girl, I took her by the hand with My Right Hand, and I called her back to life; and in many other things that are recorded in the Gospel, and that are known to all, I wanted to be there with My Presence. **This Teaches the way in which the Priest Must Behave in his operating, since the Future Life of the Church was enclosed in Mine.**”

V7 – 10.20.06 - “...Therefore, pray for Priests, that they may be Light for the peoples, so that, as the Light Arises again, the secular may acquire Life and may see the errors they commit; and by seeing them, they shall feel disgusted to commit these grave excesses, that shall be the cause of Grave Chastisements.”

V10 – 1.8.10/11 - The family kills the Priest. Self-interest is the wood worm of the Priest.

I will now write things of the past in order to obey, and I will explain myself about these reunions of Priests that blessed Jesus wants. Since a holy Priest came during last November and told me to ask Jesus what He wanted from him, my always lovable Jesus told me: “**The Mission of the Priest Chosen by Me will be High and Sublime. It is about saving the most Noble, the most Sacred part, which are the Priests, who in these times have become the laughingstock of the peoples. The most appropriate means would be to form these Houses of Reunion for Priests, so as to segregate them from their families, because the family kills the Priest, while he should promote it, push it, and also intimidate it. If these are saved, the peoples are saved.**”

Then I received four communications from Jesus regarding these reunions. I wrote them, and I gave them to that Priest; so I did not

think it was necessary to repeat them in these writings of mine. But obedience wants me to write them, and I will make the sacrifice:

1 – My adorable Jesus told me: “The mission I will give is high and sublime, in a special way, for Priests. Faith is almost extinguished among the peoples, and if there is any spark left, it is as though hidden under ashes. The life of Priests, which is almost completely secularized, and maybe worse than that, as well as their examples, which are not good, lend a hand to extinguish this spark. And what will happen to them and to the peoples? This is why I have called him, so that he may interest himself with my cause, and with example, with words, with works and with sacrifice, he may put a mend in it. The most suitable, appropriate and effective mending would be to form Houses of Reunion for diocesan Priests within their towns, segregating them from their families; because the family kills the Priest and causes the darkness of interest, the darkness of appreciation of mundane things, the darkness of corruption to be cast into the midst of the peoples. In sum, it takes away all the prestige, the splendor of the Priestly dignity, and it makes him become the laughingstock of the people. I will give him intrepidity, courage and grace, if he gets down to work.”

In addition to this, it seemed that blessed Jesus adorned his heart, now with love and now with sorrow, letting him share in His pains.

2 – My highest and only Good continues to speak to me about the great good that would come to the Church by forming these Houses of Reunion: “The good will become more good; those who are imperfect, lukewarm, relaxed, will become good; those who are really wicked will go out. And this is how the body of the Priests of my Church will be riddled and purified; and by means of the purification of the chosen part, the most sacred, the people will be reformed.”

In the meantime, I could see before my mind, as if inside a picture, Corato and the Priests who were to lead this work, though it would be directed by Father G. The Priests seemed to be Fr. C., D., B. and D., C., E., followed by others; and it seemed that they were to put in a share of their possessions. And my adorable Jesus added: “It is necessary to weave this thing well, so that no one may escape, and to procure the necessary means so as not to burden the people. And so the parish incomes should be tied only to those who will participate in these reunions; and these will maintain the choir and all of the other offices pertaining to their ministry. At first, this will provoke contradictions and persecutions, but mainly among the Priests themselves. However, soon things will change - the people will be with them, generously providing for them, and they will enjoy the peace and the fruit of their

toils, because for those who are with Me, I allow that everyone be with them.”

Then, my always lovable Jesus threw Himself into my arms, all afflicted and supplicating, so much as to move to pity even the stones; and He said: “Tell Father G. that I beg Him, I supplicate him to help - to save my children, and not to let them perish.”

3 – My always lovable Jesus continues on the same topic. With the Fathers there present, I saw the Heavens opened and my adorable Jesus and the Celestial Mama coming toward me, with the Saints looking at us from Heaven. And my benign Jesus said: “My daughter, tell Father G. that I absolutely want this work. They already begin to raise difficulties, but tell him that it takes nothing but intrepidity, courage and lack of self-interest. It is necessary to close one’s ears to all that is human, and to open them to that which is Divine; otherwise, the human difficulties will become a net that will keep them entangled, in such a way that they will not be able to get out, and I will justly chastise them, rendering them the rags of the peoples. But if they promise to get down to work, I will be all for them, and they will be nothing but the shadows which will follow the work so yearned for by Me. Not only this, but they will have another great good. In fact, the Church needs to be purged and washed by the shedding of blood, because She has dirtied herself very, very much, to the point of giving Me nausea; but in the places where they will purify themselves in this way, I will spare the blood. What more do they want?”

Then, turning around, as though looking at one of the Priests, He added: “I choose you as the head of this work, because I have cast a seed of courage within you. This is a gift, and I do not want you to keep it uselessly. Up until now, you have wasted it in frivolous things, in foolish things and in politics – and these have repaid you by embittering you and by giving you no peace. Now, enough – enough. Give yourself to my work, use the courage I have given you only for Me, and I will be all for you, and will repay you by giving you peace and grace. I will make you acquire that esteem which you have been fishing for back there, and which you have not obtained; or rather, I will not give you human esteem, but Divine.”

Then He said to Father G.: “My son, courage, defend my cause; sustain – help those Priests whom you see a little disposed for this work. Promise every good in my name to those who will commit themselves, and threaten those who cause contradictions and obstacles. Tell the Bishops and the leaders that if they want to save the flock, this is the only means. It is up to them to save the Shepherds, and up

to the Shepherds to save the flock; and if the Bishops do not place the Shepherds in safety, how can the flock ever be saved?"

4 – Having heard about the difficulties of the Priests in forming the Houses of Reunions, I was praying to good Jesus that, if it was His Will that it be done, He would dissolve the obstacles which were preventing such a great good. And my adorable Jesus, in coming, told me: "My daughter, all the obstacles come from the fact that each one looks at this thing according to his own conditions and dispositions, and, naturally, they encounter a thousand laces and stumbling blocks which prevent their steps. But if they looked at this work according to my honor and glory, and only for the good of their souls and of the souls of others, all laces would be broken, and the obstacles would vanish. Yet, if they commit themselves, I will be with them, and I will protect them so much, that if any Priest will try to oppose and hinder my work, I am even disposed to take his life away."

Then, all afflicted, my always lovable Jesus added: "Ah! my daughter, do you know what the most insurmountable stumbling block and the strongest lace is? It is mere self-interest. Self-interest is the wood worm of the Priest, which renders him like rotten wood, that is fit only for burning in hell. Interest makes the Priest the laughingstock of the devil, the mockery of the people, and the idol of their families. Therefore, the devil will put many obstacles to hinder their work, because he sees that the net in which he has kept them chained and enslaved to his dominion is being broken. So, tell Father G. to infuse courage in those whom he sees disposed, and not to leave them until he sees that the work has started; otherwise they will just keep planning, but will not conclude anything. Let him tell the Bishops not to accept new ordinations, if they are not disposed to live segregated from their families. Tell him also that many will deride him, make fun of him and discredit him, but he should not pay attention to this – suffering because of Me will be all sweet for him."

V10 – 1.17.11 - And I (Luisa): "My Highest and Only Good, what shall be the name to be given to these Houses, and what the rules?" And He (Jesus): "***The name shall be: The Houses of the Resurrection of the Faith. As for the rules, they can use the same rules as the Oratory of Saint Philip Neri.***"

V10 – 1.28.11 - While He was saying this, I saw some Priests, and Jesus continued: "**My daughter, the Church in these times is agonizing, but shall not die – on the contrary, She shall Rise Again More Beautiful.** The Good Priests strive for a life more stripped, more

sacrificed, more pure; the bad Priests strive for a life more interested, more comfortable, more sensual – all earthly. I Speak – but not to them; I Speak to the few Good ones, be they even one per town. **To these do I Speak, and I Command, I Beg, I Supplicate that they make these Houses of Reunion, saving for Me the Priests who shall come into these Shelters, by rendering them completely free from any bond of family. And through these few Good ones shall My Church recover from Her Agony. These are My Support, My Pillars, the Continuation of the Life of the Church.**”

V10 – 3.26.11 - As the Celestial Queen assured me, I felt New Life being Infused in me, and I added: **“My Most Sweet Mama, what sad times we are in. Tell me, is it really true that Jesus wants the Reunions of Priests?”**

And She: **“He surely does, because the waves are rising too high, and these Reunions shall be the Anchors, the Lamps, the Helm, with which the Church shall be Saved from shipwreck caused by the storm. In fact, while it shall appear that the storm has submerged everything, after the storm it shall be seen that the Anchors, the Lamps, the Helm – that is, the Most Stable Things in order to continue the Life of the Church – are still there.”**

V12 – 1.8.19 - “Ah! my daughter, there will be fights among them. Death will claim many lives, including Priests. Oh, how many masks dressed as Priests! I want to remove them before the rising of the persecution against My Church, and of revolutions. Who knows if they might convert at the moment of death. Otherwise, if I leave them there, during the persecution these masks will remove their mask, will unite with the sectarians, will be the fiercest enemies of the Church, and their salvation will be more difficult.”

All afflicted, I said: ‘Ah, my Jesus, what pain it is to hear You speak about these blessed chastisements! And the peoples? How will they do without Priests? They are already few enough - and You want to take away more of them? Who will administer the Sacraments? Who will teach your laws?’ And Jesus: **“My daughter, do not afflict yourself too much. The scarce number is nothing. I will give to one the grace and the strength that I give to ten, to twenty; and one will be worth ten, or twenty of them. I can compensate for everything.** And then, the many Priests who are not good, are the poison of the peoples; instead of good, they do evil, so I will do nothing other than remove the prime elements who poison the peoples.”

V13 – 12.5.21 - “The work is already done; there is nothing left but to Make It Known, so that, not only you, but also others may take part

in these Great Goods. **And this I AM doing, calling now one Priest of Mine, now another, and even Priests from places afar, to Make Known to them these Great Truths.** Therefore, this thing is Mine – not yours; so, Let Me Do. Even more, *You Must Know* that every time you Manifest one additional Value of My Will, I feel so much Contentment that I Love You with Multiplied Love.”

V14 – 9.11.22 - “They shall be few – be it even one alone: was it not one alone who, withdrawing from My Will, disfigured and broke My Plans, and destroyed the Purpose of Creation? In the same way, one alone can Adorn It and Fulfill It in Its Purpose. However, My Works never remain isolated; so, **I shall have the Army of the souls who shall Live in My Will, and in them I shall have the Creation Restored – all Beautiful and Striking, just as It came out of My Hands.** Otherwise, I would not have so much Interest in making My Will Known.”

V15 – 7.11.23 - “*You Must Know* that this Fulfillment of My Will is So Great as to be numbered among the Greatest Works that the Divinity has Operated. And I want It to be Known, so that in Knowing Its Greatness and the Immense Goods It contains, they may Love It, Esteem It and Desire It. Three times did the Supreme Divinity decide to Operate ‘*ad extra*’. The First was in Creation, and it was without the intervention of the creature, since none of them had yet come out to the light of the day. The Second was in Redemption, and with It Intervened a woman, the Holiest, the Most Beautiful – My Celestial Mama. She was the Channel and the Instrument I used in order to Fulfill the Work of Redemption. The Third is the Fulfillment of My Will to be done on earth as It is in Heaven – that is, for the creature to Live and Operate with the Sanctity and the Power of Our Will; a Work Inseparable from Creation and Redemption, just as the Sacrosanct Trinity is Inseparable...”

This is not about just anything – this is about Divine Decrees, and about giving Us the Field to let Us Accomplish the Work of Creation and Redemption. Therefore, just as We (Triune God) Entrusted Our Mama to St. John, that She might Deposit in him, and from him into the Church, the Treasures, the Graces and all of My Teachings that I had Deposited in Her during the Course of My Life, when She was Entrusted to Me and I Acted as Priest to Her – as I Deposited in Her, as in a Sanctuary, all the Laws, the Precepts and the Doctrines that the Church was to Possess; and She, Faithful as She was, and Jealous of even one Word of Mine, Deposited them in My Faithful disciple John, so that they might not be lost; and therefore My Mama has Primacy over the whole Church – **so I have done with you: since the ‘Fiat**

***Voluntas Tua'* Must Serve the whole Church, I Entrusted you to a Priest of Mine, that you may Deposit in him everything I Manifest to you about My Will – the Goods Contained in It, how the creature Must Enter into It, and how the Paternal Goodness wants to Open another Era of Grace, placing His Goods, that He Possesses in Heaven, in common with the creature, and giving back to her the lost Happiness. Therefore, Be Attentive, and Be Faithful to Me.”**

V16 – 2.10.24 - Our Lord to Luisa: “I feel Compassion for you, because you do not see what I See, and therefore you take it lightly. But in My All-Seeingness, I See that these Writings shall be for My Church like a New Sun that shall Rise in Her midst; and Drawn by Its Blazing Light, creatures shall apply themselves in order to be Transformed into this Light and become Spiritualized and Divinized, in such a way that, as the Church shall be Renewed, they shall Transform the face of the earth. The Doctrine on My Will is the Purest, the Most Beautiful, not subject to any shadow of the material or of interest, both in the Supernatural and in the natural order. Therefore, like sun, It shall be the Most Penetrating, the Most Fecund, and the Most Welcomed and Appreciated. And being Light, of Its own It shall make Itself Understood and shall Make Its Way. It shall not be subject to doubts or suspicions of error; and if some Word is not Understood, it shall be because of Too Much Light that, Eclipsing the human intellect, shall not allow them to Comprehend the Whole Fullness of the Truth. However, they shall find not a Word that is not Truth. At the most, they shall not be able to Comprehend It Fully. Therefore, in view of the Good that I See, I push you to neglect nothing in Writing. One Saying, one Effect, one Simile about My Will can be like Beneficial Dew upon souls, just as dew is beneficial on the plants after a day of burning sun, or like a pouring rain after long months of drought. **You cannot understand all the Good, the Light, the Strength Contained in each Word; but your Jesus Knows It, and Knows the ones whom It Must Serve and the Good It Must Do.” Now, as He was saying this, He showed me a table in the middle of the Church, and all the Writings about the Divine Will placed upon it. Many venerable people surrounded that table and became Transformed into Light and Divinized; and as they walked, they Communicated that Light to whomever they encountered. Then Jesus added: “You shall see this Great Good from Heaven, when the Church shall receive this Celestial Food, that shall Strengthen Her and Make Her Rise Again in Her Full Triumph.”**

V16 – 2.24.24 - And Jesus added: “I AM not like the kings of the earth, who deal with the great. I Love More dealing with the little ones, because they are more docile and they attribute nothing to themselves, but everything to My Goodness. But in spite of this, I too have Chosen a Priest of Mine to assist you in this state of yours; and as much as you prayed Me to free you from his daily coming, I did not listen to you; and even if you were no longer subject to falling back into that state, I shall not permit that you lack his assistance. **This was the reason for you to have one of My Priests: that he might be Aware of the Law of My Will, and Knowing My Teachings, he would be Witness and Depository of a Law so Holy; and as My Faithful Priest, he would publish in My Church the Great Good that I want to do to Her by making My Will Known.**”

V18 – 11.5.25 - “The Ordination constitutes man to a Supreme Height, to a Divine Character – the Repeater of My Life, the Administer of the Sacraments, the Revealer of My Secrets, of My Gospel, of the Most Sacred Science; the Peacemaker between Heaven and earth, the Bearer of Jesus to souls. ...**The Ordination is the Sacrament that encloses all other Sacraments together.** Therefore, if the Ordained one is able to preserve whole within himself the Character he has received, he shall almost place all other Sacraments in Safety, he shall be the defender and the savior of Jesus Himself.”

V19 – 6.15.26 - “And since My Will wants to Establish Its Kingdom in the midst of peoples, through you [Luisa] I want to Deposit this Celestial Doctrine in My Priests as My New Apostles, so that first I may form with them the Link of Connection with My Will, and then they may transmit it into the midst of peoples. If it were not so, or were not to be so, I would not have insisted so much on having you write, nor would I have permitted the daily coming of the Priest, but I would have left all My Work between Me and you. Therefore, Be Attentive and leave Me Free to do what I want in you.”

V19 – 8.18.26 - While I was praying, I found myself outside of myself, and at the same time *I saw the Reverend Father who Must Occupy himself with the Printing of the Writings on the Most Holy Will of God.* Our Lord was near him, Taking All the Knowledges, the Effects and the Values He has Manifested about the Supreme Will, which had Changed into Threads of Light, and Impressing them in his intelligence, in Such a Way as to Form a Crown of Light around his head. And while doing this, He said to him: “*My son, the Task I have Given you is Great, and therefore it is Necessary that I Give you Much Light in order to Make you Comprehend*

with Clarity what I have Revealed. In fact, they shall Produce their Effects According to the Clarity with which they shall be Exposed, even though they are Most Clear in themselves. Indeed, that which Regards My Divine Will is Light that Descends from Heaven, which does not confuse and dazzle the sight of the intelligence, but has the Virtue of Strengthening and Enlightening the human intellect so as to be Comprehended and Loved, and of Casting into the Depth of the soul the Source of her Origin, the True Purpose for which man was Created, the order between Creator and creature. And Each One of My Sayings, Manifestations, Knowledges About My Supreme Will are as Many Strokes of the Brush to Make the soul Return to the Likeness of her Creator. Everything I have Said About My Will is nothing other than Preparing the Way, Forming the Army, Gathering the Chosen People, Preparing the Royal Palace, Disposing the Ground on which the Kingdom of My Will Must be Formed, and so Rule and Dominate. *Therefore, the Task I AM Entrusting to you is Great. I shall Guide you, I shall be Near you, so that Everything May be Done According to My Will.*”

V19 – 8.27.26 - And Jesus, placing Himself near him (Fr. Annibale Maria di Francia), said to him: “My son, the Title you shall give to the Book you shall print about My Will is this: *‘The Kingdom of My Divine Will in the midst of creatures. Book of Heaven. The Call of the Creature to the Order, the Place and the Purpose for which He was Created by God’*....

‘...Therefore come to your place – it is there that I call you and await you’. Therefore, the one who shall offer to make My Will Known, shall be My spokesperson, and I shall Entrust to them the Secrets of Its Kingdom.”

V20 – 11.6.26 - Jesus promises to bring Luisa to Heaven when He has Completed His Manifestation. **The New Apostles of the Fiat. How the one who Lives in It Centralizes the Heavens, the sun and everything within herself.**

I was feeling all oppressed under the weight of the privation of my Sweet Jesus. O! how I longed for the Celestial Fatherland, in which I shall no longer lose sight of Him – I shall no longer be subjected to the hard martyrdom of feeling myself dying, without dying!

Now, while I was tired and exhausted of waiting, my Sweet Life, my dear Good, my Sweet Jesus, moved in my interior, but all afflicted, as it seemed He was sending Chastisements over the earth, and in order not to give me more pain, He did not want me to see them. But from the way I saw Him, I understood the Chastisements He was

sending. And, sighing, He told me: “My daughter, Courage, let Me finish Manifesting to you what is Necessary, regarding the Kingdom of My Will, so that nothing may be lacking in order to Form It in the midst of the human family. Then, after I have Completed everything, I shall quickly bring you into Our Fatherland. Do you think that you shall see the Full Triumph of the Kingdom of the Eternal Fiat before coming to Heaven? It is from Heaven that you shall see Its Full Triumph. It shall happen to you as it happened to Me with the Kingdom of Redemption. I did everything that was needed; I Formed the Foundation, I gave the Laws and the Counsels that were needed; I Instituted the Sacraments, I left the Gospel as the norm of their life, I suffered Unheard-of Pains unto Death; but while being on earth, I saw little or almost nothing of the Fruits and of the Carrying Out of Redemption. **After I had done everything, and had nothing left to do, I Entrusted everything to the Apostles, that they might be the Criers of the Kingdom of Redemption, so that the Fruits of the Works I did for the Kingdom of Redemption might come out.**

“The same shall happen for the Kingdom of the Supreme Fiat. We shall do It together, My daughter. Your pains, your long sacrifices, your incessant prayers that My Kingdom may come soon, and My Manifestations about It – I shall Unite everything together with Me and shall Form the Foundations. And once I have Completed everything, I shall Entrust My Kingdom to My Priests, so that, *like Second Apostles of the Kingdom of My Will, they may be the Criers of It.*

“Do you think that the coming of Father di Francia, who shows so much interest and who has taken to heart the publication of what regards My Will, came by chance? No, no – I Myself Disposed it. *It is a Providential Act of the Supreme Will that wants him as First Apostle of the Divine Fiat and Proclaimer of It.* And since he happens to be the Founder of an Order, it is easier for him to approach Bishops, Priests and people, also within his own institute, in order to Proclaim the Kingdom of My Will. This is why I Assist him so much and I give him Special Light, because *in order to Understand My Will it takes Great Graces – not little lights, but Sun, to Comprehend a Divine, Holy and Eternal Will, as well as Great Disposition on the part of the one to whom this Office is Entrusted.* And then, *the daily coming of the Priest, I Myself also Disposed, that I might find quickly the First Apostles of the Fiat of My Kingdom, so that they might Proclaim what regards My Eternal Will. Therefore, let Me finish first, so that, after I have Completed It, I may Entrust It to the New Apostles of My*

Will; and you shall be able to come to Heaven, to see from up there the Fruits of the Longed-for Kingdom of the Eternal Fiat.”

Then, I continued to do my usual acts in the Supreme Volition, and I thought to myself: “My poor mind makes its Round through the sea, through the sun, through the Heavens – everywhere, in order to follow the Acts that the Adorable Will does in the Creation. But once I finish making my Round, I always find myself down below, in my hard exile. O! how I would like to remain at least in the blue Heavens, to do the office of a star for my Creator. But I would disappear in the midst of the stars, because I am neither beautiful nor shining like the stars; and so they would all put me out, hurling me down to the bottom – my long exile. But while I was thinking of this, my Sweet Jesus moved in my interior and told me: “My daughter, the one who Lives in My Will, Lives in the Unity of her Creator, who keeps with Himself, in His Unity, the Whole Creation. And just as He keeps the Creation, so does He keep, in His Unity, the soul who Lives in the Eternal Fiat.

And this Unity brings her all the Reflections of her Creator, as well as His Unity with all Creation, in such a way that the Living Image of He Who Created her can be seen in the soul. And by maintaining His Unity with all, He keeps her in the reflections of all the things Created by Him; and these reflections form the sea, the sun, the Heavens, the stars and all the enchanting varieties of nature in the depth of the soul. “So, the soul who Lives in My Will, placed in the azure Heavens, would be the Most Beautiful Ornament for this azure vault, such as to astonish Heaven and earth. She would have, all within herself, her Creator, a Heaven, a sun, a sea – everything as her own; nor would she lack even the earth, all flowery, and the sweet singing of the birds, bearer of the joy and of the harmonious music of their Creator, because each Created thing contains a Divine Note. Therefore, instead of hurling you down, they would aspire to keep you in their midst, because among the many Prodigies that My Will contains, It has the Power to Portray all of Our Works in the soul, and to Centralize all of Its Acts in her. It is not Content if It does not see Its own Beauty in the soul – if It does not find Its Echo, Its Joy and all of Itself.”

V21 – 3.16.27 - My daughter, a Sorrow of Mine, poured out in the Secrecy of the heart of the one who Loves Me, has the Virtue of changing Justice into Mercy; and My Bitternesses change into Sweetnesses. Then, after I Trusted you, arranging everything together with you, ***I called My Priests, giving them the Order to Make Known to the people the Beautiful News about My Supreme Fiat – the Many Knowledges about It: how I call everyone, that they may come into My Kingdom,***

get out of the prison – of the exile of their will, take Possession of the Lost Goods, so as to live no longer unhappy and as slaves of the human will, but Happy and Free in My Divine Will.

“And just as this Secret has had the Virtue of allowing us to tell each other, Heart to heart, the many Wonderful Manifestations about the Eternal Fiat, as this long Secret of ours comes out, it shall have such Impact on the people that, amazed, they themselves shall pray with sighs that My Kingdom may come to put an end to all their evils.”

V23 – 10.2.27 - “It happens with the soul as with the accidents of the host that, though being matter, lends itself to let itself be Animated by My Sacramental Life, as long as those same Words spoken by Me in Instituting the Most Holy Sacrament are Pronounced by the Priest. Those were words animated by My Fiat, that Contained the Creative Power, and this is why the matter of the host undergoes the Transubstantiation of the Divine Life. One can pronounce as many words as one wants over the host, but if they are not those few Words (pronounced by the Priest) established by the Fiat, My Life remains in Heaven and the host remains the wretched matter that it is.”

V23 – 1.18.28 - The Manifestations on the Divine Will shall be the Gospel of His Kingdom. The Necessity of the First Priests of the Kingdom of the Fiat.

...After this, I was thinking: “What shall be the utility of these Writings on the Divine Will?”

And my highest and only Good, Jesus, moving in my interior, told me: “My daughter, all of My works hold hands, and this is the sign that they are My works – that one does not oppose the other; on the contrary, they are so bound among themselves, that they sustain one another. This is so true that, having to Form My chosen people, from which and within which the future Messiah was to be born, from that same people I formed the Priesthood, that instructed the people and prepared them for the great good of Redemption. I gave them laws, manifestations and inspirations, upon which the Sacred Scriptures were formed, called the Bible; and all were intent on the study of It.

“Then, with My Coming upon earth, I did not destroy Sacred Scriptures; on the contrary, I supported them; and My Gospel, that I announced, opposed them in nothing; on the contrary, they sustained each other in an admirable way. *And in Forming the New Nascent Church, I formed the New Priesthood, that does not detach itself either from Sacred Scriptures or from the Gospel.* All are intent upon them in order to instruct the peoples; and it can be said that anyone who did not want to draw from this salutary fount does not

belong to Me, because these are the Basis of My Church and the very Life with which the peoples are Formed.

“Now, that which I Manifest on My Divine Will, and that you write, can be called ‘The Gospel of the Kingdom of the Divine Will’. In nothing does It oppose either Sacred Scriptures or the Gospel that I announced while being on earth; on the contrary, It can be called the support of one and of the other. And this is why I allow and I call Priests to come – to read the Gospel, all of Heaven, of the Kingdom of My Divine Fiat, so as to say, as I said to the Apostles: ‘Preach It throughout the whole world.’ In fact, in My Works I make use of the Priesthood; and just as I had the Priesthood before My coming in order to prepare the people, and the Priesthood of My Church in order to confirm My Coming and everything I did and said, so shall I have the Priesthood of the Kingdom of My Will.

“Here is the utility of the many things I have Manifested to you, the many Surprising Truths, the Promises of the so many Goods that I must Give to the children of the Fiat Voluntas Tua: they shall be the Gospel, the basis, the Inexhaustible Fount from which all shall draw the Celestial Life, the terrestrial Happiness and the Restoration of their Creation. O! how Happy they shall feel – those who, with yearning, shall drink in large gulps from these Founts of My Knowledges; because they contain the Virtue of bringing the Life of Heaven, and of banishing any unhappiness.”

Then, in hearing this, I was thinking to myself about the big issue concerning the Writings on the Divine Will, that are in Messina, brought there by the Blessed memory of **Venerable Father di Francia**: how myself and my other superiors absolutely want them here, while the superiors in Messina, rigorously recommended by the Venerable Father before dying, want to keep them over there, for their publication when God pleases. So, we do nothing but [send] letters of fire, back and forth – them, to keep them, and us, to get them back.

And I was feeling all worried, bored and tired, and was saying to myself: “How could Good Jesus allow all this? Who knows whether He too feels disappointed?” And He, moving in my interior, told me:

“My daughter, you are worried, but I AM not disappointed at all; on the contrary I enjoy in seeing the interest that Priests take in these Writings that shall Form the Kingdom of My Will. This means that they Appreciate the Great Good of them, and each one would want to keep such a Great Treasure with himself, to be the first to Communicate It to others. And while the issue of who is going to win lasts, one approaches the other in order to consult one another on

what to do. And I Enjoy that More of My Priests get to Know that there is this Treasure So Great, of Making Known the Kingdom of My Divine Will; and I use this to Form the First Priests of My Coming Kingdom of My Fiat.

“My daughter, it is a Great Necessity to Form the First Priests; they shall serve Me like the Apostles served Me to Form My Church; and the Priests who shall occupy themselves with these Writings in order to publish them, putting them out to print them – to make them Known, shall be the New Evangelists of the Kingdom of My Supreme Will. And just as the ones who are most mentioned in My Gospel are the four Evangelists who wrote It, to their Highest Honor and My Glory, so it shall be for those Priests who shall occupy themselves with Writing the Knowledges on My Will in order to publish them. Like New Evangelists, there shall be greater mention of them in the Kingdom of My Will, to their Highest Honor and My Great Glory in seeing the order of the creature, the Life of Heaven on earth – the Only Purpose of Creation – Return into My Bosom.

“Therefore, in these circumstances I expand the circle, and, like a fisherman, I catch those Priests who Must Serve Me for a Kingdom so Holy. Therefore, let Me do, and do not be worried.”

V23 – 2.5.28 - Promise in Eden of the Future Redeemer. Solemn Promise in the ‘Our Father’ of the Kingdom of the Divine Will. How God feels the Joy of Creation being repeated.

My poor mind feels as though fixed in the Supreme Fiat, and I feel like a little girl who, since she likes the beautiful lessons of her beloved teacher, always hangs around her, asking her a thousand questions, to have the pleasure of hearing her speak and of learning new more beautiful lessons. And while the teacher speaks, she remains there, with her mouth open, listening to her, so many are the beautiful surprises that she gives her with her lessons. Such am I – a tiny little one, hanging around the Light of the Divine Will, more than teacher; wanting to draw Its Life from the Beautiful Lessons It gives to my little soul. And because I am little, It Delights in making me content, giving me such Surprises of Divine Lessons, never thought of by me. So, while I was thinking about the Kingdom of the Divine Will, and Its Reigning upon earth seemed as though difficult to me, my Beloved Jesus, coming out from within my interior, told me: “My daughter, as Adam sinned, God made him the Promise of the Future Redeemer. Centuries passed, but the Promise did not fail, and the generations had the Good of Redemption. Now, as I came from Heaven and formed the Kingdom of Redemption, before departing for Heaven, I made another Promise, More Solemn, of the Kingdom of My Will;

and this was in the **‘Our Father’**. And so as to give It more Value, and to obtain It more quickly, I made this Formal Promise in the Solemnity of My Prayer, Praying the Father to let His Kingdom Come, that is the Divine Will on earth as It is in Heaven. I placed My very Self at the Head of this Prayer, knowing that such was His Will, and that, Prayed by Me, He would deny Me nothing; more so, since I Prayed with His very Will, and I asked for something that was Wanted by My Father Himself. *And after I had formed this Prayer before My Celestial Father, Certain that the Kingdom of My Divine Will upon earth would be Granted to Me, I taught it to My Apostles, that they might teach it to the whole world, so that one might be the cry of all: ‘Your Will be done, on earth as It is in Heaven.’* A Promise More Sure and Solemn I could not make. Centuries are like one single point for Us, but Our Words are Accomplished Acts and Facts. My very Praying to the Celestial Father: **‘Let It Come – let Your Kingdom Come; Your Will be done on earth as It is in Heaven’**, meant that with My Coming upon earth the Kingdom of My Will was not Established in the midst of creatures; otherwise I would have said: **‘My Father, let Our Kingdom, that I have Already Established on earth, be Confirmed, and let Our Will Dominate and Reign.’** Instead, I said: **‘Let It Come.’** This meant that It Must Come, and creatures must await It with that Certainty with which they awaited the Future Redeemer, because there is My Divine Will, Bound and Committed, in those Words of the **‘Our Father’**; and when It Binds Itself, whatever It Promises is more than Certain. More so, since everything was prepared by Me; nothing else was needed but the Manifestation of My Kingdom – and this I AM doing. Do you think that My giving you so many Truths about My Fiat is only to give you simple news? No, no; it is because I want everyone to Know that Its Kingdom is near, and to Know Its Beautiful Prerogatives, so that all may Love – may Yearn to Enter, to Live in a Kingdom so Holy, Full of Happiness and of all Goods. Therefore, that which seems difficult to you is easy for the Power of Our Fiat, because It knows how to remove all difficulties, and to Conquer everything – the Way It Wants, and When It Wants.”

Then, I was doing my Round in the Eternal Fiat according to my usual way; and going around throughout the whole Creation, I was bringing all Works before the Divinity, to give to It the Most Beautiful Homage and the Great Glory of all Their Works. But while I was doing this, I thought to myself: **“But what is the Glory I give to my Creator by bringing Him all His Works?”** And Jesus, moving in my interior, told me: **“My daughter, by doing so, you bring to Us the Joy of**

Our accomplished Works. In fact, before We Created the Creation, they were inside of Us, as though in deposit in Our Will, and We did not have the Glory, the Joy of seeing Our Works outside of Ourselves, formed and accomplished outside of Us. So, Our Works were formed when the Creation was Created; and if one makes her Round in their midst, looks at them, and wanting to gather them all together around Us, says to Us: ‘How Beautiful are Your Works – Perfect and Holy; their Harmony, their Perfect Order tell Who You are, and narrate Your Glory’, We feel the Joy, the Glory being Repeated, as if We were again extending the Heavens, forming the sun and all Our Works. So, the Creation remains Always in Act and as though speaking by means of the little daughter of Our Will. This can happen to you also: if you had decided in your will to make many beautiful works, you do not enjoy; but your joy begins when you see the works accomplished; and if someone, loving you, often brought them around you to say to you: ‘See how beautiful are your works’, would you not feel glorious, and the joy of when you accomplished them being repeated? Such am I – the Repetitions form My Most Beautiful Surprises.”

V23 – 2.28.28 - Just as God has the Hierarchy of Angels in Heaven with nine distinct Choirs, so shall He have the Hierarchy of the children of His Kingdom with nine more Choirs. Condition of the late Confessors, and how the memory of Father di Francia shall not be extinguished in this Work.

I was thinking about the Holy Divine Volition, and a thousand thoughts crowded my poor mind. They seemed like many Stronger Lights that were Arising, that then Unified themselves within the same Light of the Eternal Sun of that Fiat that knows no setting. But who can say what I was thinking? I was thinking about the Many Knowledges spoken to me by Jesus on the Divine Will, and how each of them brings a Divine Life into the soul, with the Imprint of a Rarity of Beauty, of Happiness – but distinct from one another, that It places in common with the one who has the Good of Knowing It and of Loving It. So, I thought to myself: “One Knowledge more or one less – there shall be Great Difference between one soul and another.” So, I felt sorrow in remembering my late Confessors, who had had so much interest in making me write what Blessed Jesus would tell me on the Divine Will. I felt sorrow for venerable Father di Francia, who had made so many sacrifices in coming from far away, meeting expenses for the publication; and just when things were moving forward, Jesus brought him to Heaven with Himself. So, since these did not possess all that regards the Fiat, they shall not possess all the Lives and Rarities of Beauty and Happiness that these Knowledges contain.”

But while my mind was wandering amidst many thoughts, such that if I wanted to tell them all I would be too long, my Sweet Jesus stretched out His Arms within my interior, and spreading Light, He told me: **“My daughter, just as I have the Hierarchy of Angels, with nine distinct Choirs, so shall I have the Hierarchy of the Children of the Kingdom of My Divine Fiat. It shall have Its nine Choirs, and they shall distinguish themselves from one another according to the varieties of Beauties that they have acquired by Knowing, some more, some less, the Knowledges that pertain to My Fiat. Therefore, each Additional Knowledge about My Divine Volition is one New Creation that It forms in creatures, of Happiness and of Unreachable Beauty, because it is a Divine Life that runs within it, bringing within itself all the Shades of the Beauties of He who Manifests them, and all the Keys and Sounds of the Joys and Happinesses of Our Divine Being.**

“So, if Our Paternal Goodness exposes Its Life, Its Beauty and Happiness, to the point of Creating it in the midst of creatures, and they do not interest themselves in knowing it in order to take it by means of Our Knowledges already given to them, it is not right that they receive either the Beauty, or the Sounds of Our Joys as their own Endowments. They shall take what they have Known. Therefore, there shall be various Choirs in the Hierarchy of the Kingdom of My Divine Will. If you knew what difference shall pass between those who bring My Knowledges from the earth and those who shall acquire them in Heaven.... The first shall have them as their own Endowments and one shall see in them the Nature of the Divine Beauty, and shall hear the same Sounds of the Joys and Happinesses that their Creator makes one hear and forms. On the other hand, in the second, these shall be neither their own nature nor their own Endowments, but they shall receive them as the effect of the communication of others, almost as the earth receives the effects of the sun, but does not possess the nature of the sun. Therefore, those who shall possess all the Knowledges shall form the Highest Choir, and according to their Knowledge, so shall the different Choirs be formed. However, all those who have acquired these Knowledges, whether in full or in part, shall have the Noble Title of Children of My Kingdom, because, for the one who has the Good of Knowing them in order to make them one’s own Life, these Knowledges on My Fiat have the virtue of Ennobling the creature, and of making the Vital Humors of the Divine Life flow within the soul, and of Raising her to her First Origin; and they are like the brush of the *‘Let Us make man in Our Image and Likeness’*, and they portray the Image of the Creator in the creature.

“As for some Knowing more and some less, then, the Nobility of these shall not be destroyed. It shall happen, for example, as to a noble family, which has many children, some of whom give themselves to studying, and others to fine arts. Those elevate themselves more, have high and decorous positions, are known, loved and esteemed more, since, because of the sciences which they possess, they do more good in the midst of the people, than the other brothers do not do. But in spite of this, the fact that, by their sacrifices, these elevate themselves so much, does not destroy the other brothers’ being noble, because all of them carry within themselves the noble blood of their Father, and therefore they dress in a noble fashion, they have noble manners in operating and in speaking – in everything. Such shall be the Children of My Fiat – all Noble; they shall lose the roughness of the human volition, the miserable rags of passions; the darkness of doubts, of fears, shall be put to flight by the Light of My Knowledges, and shall cast all into a Sea of Peace.

“Therefore, your Confessors who have passed into the next Life shall be like the Prelude of the Children of My Will. In fact, the first one sacrificed himself very much and worked to Help the tiny little field of your soul; and even though, at that time, I spoke to you little about My Fiat, because first I had to dispose you, he shall be like the First Herald, like the Dawn that announces the Day of the Kingdom of My Will. The second and the third Confessors of yours, who so much participated, and knew in great part the Knowledges of My Will, and made so much Sacrifice – especially the third one, who so much Loved that they become Known, and Sacrificed himself so much in writing – shall be like the Rising Sun that, placing itself on its course, forms the Day Full of Light. Those who follow shall be like the Full Midday of the Great Day of My Will; according to the interest they have had, and shall have, they shall be placed, some at the First Hour of the Day of My Volition, some at the Second, some at the Third, and some at the Full Midday.

“And do you think that the memory of Father di Francia, his many Sacrifices and Desires to make My Will Known, to the point of initiating the publication, shall be extinguished in this Great Work of My Divine Fiat, only because I brought him with Me to Heaven? No, no; on the contrary, he shall have the First Place, because by coming from far away, he went as though in search of the Most Precious Thing that can exist in Heaven and on earth, of the Act that Glorifies Me the Most, or rather, shall give Me Complete Glory on the part of creatures, and they shall receive Complete Goods. He prepared the ground so that My Divine Will

might be Known; so much so, that he spared nothing, neither expenses, nor sacrifices; and even though the publication did not have its completion, by even just initiating it he prepared the ways so that one day the Work of My Will in the midst of creatures can be Known and have Life. Who shall ever be able to destroy the fact that Father di Francia has been the First Initiator in Making Known the Kingdom of My Will? – and only because his life was extinguished, the publication did not have its completion? So, when this Great Work becomes Known, his name, his memory, shall be Full of Glory and of Splendor, and he shall have his Prime Act in a Work So Great, both in Heaven and on earth. In fact, why is there a battle going on, and almost everyone yearns for Victory – to win in holding the Writings on My Divine Fiat? Because he had brought the Writings with himself in order to publish them. Had it not been so, who would have talked about it? No one. And if he had not made others comprehend the Importance, the Great Good of these Writings, no one would have interested himself. Therefore, My daughter, My Goodness is So Great that I reward Justly and Superabundantly the Good that the creature does, especially in this Work of My Will, that I so much care for. What shall I not give to those who occupy and sacrifice themselves in order to place in Safety the Rights of My Eternal Fiat? I shall Exceed so much in Giving, as to make Heaven and earth Astonished.”

On hearing this, I thought to myself: “If these Knowledges contain so much Good, if Blessed Jesus continues after my death with more Knowledges on His Fiat to other souls, shall a Work So Great not be attributed to that Work?” And Jesus, moving as though hurriedly in my interior, added: “No, no, My daughter. **Just as of Father di Francia it shall be said that he has been the First Propagator, and your Confessors have been cooperators, so it shall be said that the little daughter of My Will has been the First and the Depository of a Good So Great, to whom it was Entrusted and who was chosen with a Special Mission.** Suppose that someone has made an important invention; it might be that others propagate it, diffuse it more, imitate it, expand it; but no one shall be able to say: ‘I am the inventor of this work.’ It shall always be said: ‘The inventor was such-and-such.’ **The same shall be with you. It shall be said that the Origin of the Kingdom of My Fiat, the Depository, was the little daughter of My Will.**”

V24 – 7.7.28 - “And I had the Sorrow of being a King without a people; and if those who surrounded Me could be called a people, it was a sick people – some were blind, some mute, some deaf, some crippled, some covered with wounds. It was a people that gave Me dishonor – not

honor; even more, it did not even know Me, nor did it want to know Me. So, I was King only for Myself, and My Mama was Queen without the long generation of Her offspring of Her Royal Children.

“But in order to be able to say that I had My Kingdom, and to Rule, I had to have Priests; and even though I had Saint Joseph as Prime Priest, one Priest only does not constitute a Ministry. **I had to have a Great Army, all intent on Fighting to Defend the Rights of the Kingdom of My Divine Will; and a Faithful people that would have, as Law, only the Law of My Will.**”

V24 – 8.2.28 - How it is Absolute Will of God for these Writings to come out. The Work of Redemption and the Kingdom of the Divine Fiat are Linked Together. The Field of the Divine Will. Explanations.

I was feeling all concerned because of these Blessed Writings. The thought of letting them come out is always a torment for me; and then, the so many incidents that happen – now one way, now another.... Many times this makes me think that maybe it is not Will of God that they be published, otherwise so many things would not happen. Who knows whether the Lord wants my sacrifice in words, but with facts He wants to spare me a sorrow so great, that only the thought that I might oppose His Divine Will makes me say: “*Fiat! Fiat!*” But while I was thinking of this, my Always Lovable Jesus moved in my interior and told me: “My daughter, the Will of God that the Writings of My Divine Will come to light is Absolute, and as many incidents as may occur, It will Triumph over everything. And even if it should take years and years, It will Know How to dispose everything so that Its Absolute Will be Fulfilled. The time in which they shall come to light is relative and conditional upon when creatures dispose themselves to receive a Good So Great, and upon those who Must Occupy themselves with being its criers, and make the sacrifice **so as to bring the New Era of Peace, the New Sun that will dispel all the clouds of evils.**

“If you knew how many Graces and Lights I keep prepared for those whom I see disposed to occupy themselves with them! They shall be the First to feel the Balm, the Light, the Life of My Fiat. Look at Me – how I keep Prepared in My Hands the Clothes, the Food, the Ornaments, the Gifts for those who Must Occupy themselves with them. But I AM looking to see who the True Disposed ones are, so as to Invest them with the Prerogatives that are Needed for a Work So Holy, that I so much Love and want them to do. But I Must also Say to you: **‘Woe to those who are opposed or might place obstacles.’** You, however, do not move anything – not even one comma of that which is needed to Prepare the Kingdom of My Divine Will, so that,

on My Part and on your part, by doing what is needed to give this Great Good to creatures, nothing may be lacking on our part, so that, as soon as the creatures dispose themselves, they may find everything in place and that which is Needed. Did I not do the same in the Work of Redemption? I prepared everything, I did and suffered everything; and in spite of the so many adverse incidents that I saw – My very Apostles vacillating, doubtful, timid, to the point of running away from Me when they saw Me in the hands of the enemies; being left alone; not having the good of seeing any Fruit while I was on earth – in spite of all this, I neglected nothing of what was needed for the Complete Work of Redemption, so that, when they would open their eyes to look at what I had done, they would find all the Good in order to be Redeemed, and nothing might be lacking to them in order to receive the Fruit of My Coming upon earth.

“My daughter, the Kingdom of my Redemption and that of My Will are so Linked Together that they Hold Hands and almost have the same lot because of human ingratitude; but the one who Must Give and Form a Good So Great should not pay attention to this, nor stop. It is Necessary that We do Complete Works, so that Nothing may be lacking on our part, and so that, as they dispose themselves, they may find everything that is needed to Receive the Kingdom of My Will.”

After this, I continued my acts in the Divine Volition, but I kept feeling oppressed; and **my Sweet Jesus, making Himself seen again, seemed to hold three or four Priests tightly in His Arms; and holding them against His Breast as if He wanted to Infuse in them the Life of His Divine Heart, He told me: “My daughter, look at how Tightly I hold in My Arms those who Must Occupy themselves with the Writings on My Adorable Will. As soon as I see some little disposition in them to occupy themselves with them, I take them in My Arms to Infuse in them what is Needed for a Work So Holy. Therefore, Courage, do not fear.”**

Then, after this, He made Himself seen in my interior. In the depth of it I saw a Most Extensive Field – not of earth, but of Clearest Crystal. Every two or three steps in this Field there was Baby Jesus surrounded by a Light. O! how Beautiful this Field looked with so many Babies. Each of them had His own Sun, Radiant and Beautiful – all for Himself. I was surprised at seeing so many Jesuses in the depth of my soul, each of them all intent on Enjoying His own Sun; and my Sweet Jesus, seeing my surprise, told me: “My daughter, do not be surprised. This Field that you see is My Divine Will, and the many Jesuses you see are My Truths regarding My Fiat. In each of them there is a Life of Mine that, forming Its Radiant Sun, surrounds

Itself with Light so as to spread Its Endless Rays to Make Known that I Myself AM the Springing Fount of My Truths. See, then, how many Lives of Mine I have put out; as many Truths as I have Manifested to you, so many are My Lives that I have put out with the Very Source of the Sun – not just a simple light. And I have Remained in their midst so that all might Feel the Creative Strength and Virtue in these Truths; and I Love each of them so much – as much as I Love Myself. And whoever would not want to recognize My Life, My Sun, My Creative Virtue in these Truths about My Fiat is either blind or has lost the good of the intellect. Also, it should be of Great Consolation for you to Possess within yourself as many Lives of Mine for as many Truths as I have Manifested to you. Therefore, Recognize the Great Good – Greater Treasure I could not Entrust to you; and do not be concerned – the Sun will know how to make Its Way, and since It is Light, no one will be able to prevent Its Step.”

Then He added with a more tender accent: “My daughter, Our Adorable Majesty Loves the creature so much that We put Our Life at her disposal to make of her another similar to Us. We place Our Life as a Model before the creature, so that, by modeling herself on Our Model, she may copy Our Life and form Facsimiles of her Creator. This is why We use many Stratagems, Finesses of Love, and We give Surprising Graces – to see Ourselves Copied in the creature. And only then shall We be Content, when – as Our Love, United with Our Divine Will, Conquers the creature – We shall be able to Recognize Our Image and Likeness in her, just as she came out of Our Creative Hands.”

V24 – 8.23.28 – “The Truths about My Fiat are the New Gospel of the Kingdom of My Divine Will, in which they shall find the Norms, the Sun, the Teachings on how to Ennoble themselves, Elevate themselves to their Origin, and take the State given to them by God at the Beginning of Creation. They shall find the Gospel that, taking them by the hand, will lead them into True Happiness, into Constant Peace. The only Law will be My Will that, with Its Brush of Love, dipped in the Vivid Colors of Its Light, will give back to man the Likeness of his Creator... In Redemption, the evangelists considered themselves Honored to make themselves known as the ones who were putting out the Gospel, that It might be known by the whole world; and with Glory they marked their names, so much so, that when the Gospel is preached, the name of the one who wrote It is stated first, and then is the Gospel spoken. So I want it to be done with the Truths about My Will, that everyone may Know who the ones are that brought so much Good into the world.”

V25 – 10.3.28 - Exchange between Jerusalem and Rome. In Creating man, God placed as many seeds of Happiness in him for as many things as He Created.

My poor mind was thinking about many things regarding the Divine Will – especially about how Its Kingdom could come, how It could spread, and many other things that it is not necessary to write on paper. And my Beloved Jesus, moving in my interior, told me: “My daughter, if Rome has the Primacy of My Church, she owes it to Jerusalem, because the beginning of Redemption was precisely in Jerusalem. Within that Fatherland, from the little town of Nazareth I chose My Virgin Mother; **I Myself was Born in the little town of Bethlehem, and all of My Apostles were from that Fatherland. And even though, ungrateful, she¹⁰ did not want to Recognize Me and rejected the Goods of My Redemption, it cannot be denied that the Origin, the Beginning, the First People who received the Good of It, were from this city. The First Criers of the Gospel, those who established Catholicism in Rome, were My Apostles, all from Jerusalem – that is, from this Fatherland.**

“Now there will be an exchange: if Jerusalem gave to Rome the Life of Religion and therefore of Redemption, Rome will give to Jerusalem the Kingdom of the Divine Will. And this is So True, that just as I chose a Virgin from the little town of Nazareth for the Redemption, so I have chosen another virgin in a little town of Italy belonging to Rome, to whom the Mission of the Kingdom of the Divine Fiat has been Entrusted. And since It Must Be Known in Rome, just as My Coming upon earth was Known in Jerusalem, Rome will have the Great Honor of Requiting Jerusalem for the Great Gift received from her, that is Redemption, by Making Known to her the Kingdom of My Will. Then will Jerusalem repent of her ingratitude, and will Embrace the Life of the Religion that she gave to Rome; and, Grateful, she shall receive from Rome the Life and the Great Gift of the Kingdom of My Divine Will. And not only Jerusalem, but all the other nations shall receive from Rome the Great Gift of the Kingdom of My Fiat, the First Criers of It, Its Gospel – all Full of Peace, of Happiness and of Restoration of the Creation of man. And not only shall My Manifestations bring Sanctity, Joys, Peace and Happiness, but the whole of Creation, competing with them, will unleash from each Created thing each of the Happinesses It contains, and will pour them over the creatures. In fact, in Creating man, We placed in his being all the seeds of the Happinesses that each Created thing possessed,

10 Jerusalem.

disposing the interior of man like a field that contained all the seeds of Happinesses; so much so, that he has within himself all the tastes to be able to Savor and Receive into himself all the Happinesses of Created things. If man did not possess these seeds, he would lack the sense of taste, of smell, to be able to Enjoy what God had put out of Himself in the Whole Creation.

“Now, by sinning, man caused all these seeds of Happiness that God had Infused in him in Creating him to fall ill, and therefore he lost the taste to be able to enjoy all the Happinesses contained in Creation. It happened as to a poor ill one, who cannot enjoy all the flavors contained in foods; on the contrary, he feels heaviness; food itself converts into pain; everything gives him nausea; and if he takes it, it is not because he enjoys it, but in order not to die. On the other hand, the one who is healthy feels taste, strength, warmth, because his stomach has the strength to assimilate the goods contained in foods, and he enjoys them. The same happened in man: by sinning, he caused the seeds, and the very Strength to be able to enjoy all the Happinesses contained in Creation, to fall ill; and many times they convert into pain. Now, with the return of man into My Divine Fiat, the seeds shall acquire Health, and he will acquire the Strength to assimilate and to enjoy all the Happinesses present in the Order of Creation. So, a contest of Happiness shall begin for him; everything will Smile at him, and man will Return to be Happy, as God had Created him.”

V25 – 10.7.28 - So, as this House¹¹ was about to be Opened, one could see people, nuns, little girls – people coming and going, all in motion. I felt all impressed, and my Sweet Jesus, moving in my interior, told me: **“My daughter, this group of people whom you see all in motion for the Opening of the House of My Divine Will is Symbolic of that group of people when I wanted to be Born in Bethlehem, and the Shepherds were coming and going, to visit Me, a little Baby.** This pointed out to all the certainty of My Birth. In the same way, this group of people, all in motion, points out the Rebirth of the Kingdom of My Divine Will. Look at how all of Heaven echoes My Birth, when the Angels, Celebrating It, Announced Me to the Shepherds, and putting them in motion, made them keep coming to Me, and I recognized in them the First Fruits of the Kingdom of My Redemption. So now, in this group of people, of little girls and nuns, I recognize the Beginning of the Kingdom of My Divine Will. O! how My Heart

11 The new St. Anthony Orphanage in Corato, wanted by Father Annibale, that was ad priested by the Daughters of Divine Zeal, a branch of one of the Religious Congregations founded by Father Annibale.

Exults and Rejoices, and all of Heaven makes Feast. Just as the Angels Celebrated My Birth, so do they Celebrate the Beginning of the Rebirth of My Fiat in the midst of creatures. But, look at how My Birth was more neglected, more poor – I had not even one Priest near Me, but only poor Shepherds. On the other hand, at the beginning of My Volition, there is not only a group of nuns and little girls from out of town, and a people rushing up to Celebrate the Opening, but there is an Archbishop and Priests representing My Church. This is Symbol and Announcement to all, that the Kingdom of My Divine Volition shall be Formed with More Magnificence, with Greater Pomp and Splendor than the very Kingdom of My Redemption; and everyone, kings and princes, Bishops and Priests and peoples, shall Know the Kingdom of My Fiat and shall Possess It. **Therefore, you too, Celebrate this day in which My Sighs and Sacrifices, and yours, to make My Divine Will Known see the First Dawn and Hope for the Sun of My Divine Fiat to Soon Rise.”**

V25 – 10.10.28 - Forty years and more of exile; Virtue and Strength of a prolonged sacrifice. Gathering of the materials, to then order them. Happiness of Jesus in Blessing His little prisoner daughter. Kisses in the Divine Will. Decision from Priests to prepare the Writings for printing. Surprising Graces that Jesus shall give to Priests.

My Life is carried out before my Jesus in the Sacrament, and – O! how many thoughts crowd my mind. I was thinking to myself: “After forty years, and months, that I had not seen the Tabernacle, that I had not been given to be before His Adorable Sacramental Presence – forty years, not only of prison, but of exile – finally, and after so long an exile, I have come back as though to my Fatherland, though a prisoner, but no longer exiled, near my Jesus in the Sacrament; and not once a day, as I used to do before Jesus made me a prisoner, but always – always. My poor heart, if I have it at all in my chest, feels consumed at so much Love of Jesus.” But while I was thinking of this and other things, my Highest Good, Jesus, moving in my interior, told me: “My daughter, do you think that My keeping you imprisoned for forty years and more has been by chance, without a Great Design of Mine? No! no! The number forty has always been Significant and Preparatory to Great Works. For forty years the Jews walked in the desert without being able to reach the Promised Land, their Fatherland; but after forty years of Sacrifices they had the Good of taking possession of it. But, how many Miracles, how many Graces, to the point of nourishing them with the Celestial manna during that time. A Prolonged Sacrifice has the Virtue and Strength to obtain Great Things from God. I Myself,

during My Life down here, wanted to remain in the desert for forty days, away from all, even from My Mama, to then go out in public to announce the Gospel that was to form the Life of My Church – that is, the Kingdom of Redemption. For forty days I wanted to remain as Risen, to Confirm My Resurrection and to place the Seal upon all the Goods of Redemption. So I wanted for you, My daughter: in order to Manifest the Kingdom of My Divine Will, I wanted forty years of Sacrifices. But, how many Graces have I not given you! How many Manifestations! I can say that in this great length of time I placed in you all the Capital of the Kingdom of My Will, and everything that is Necessary in order to make creatures Comprehend It. So, your long imprisonment has been the Continual Weapon, always in the act of fighting with your very Creator, to have you manifest My Kingdom.”

“Now, *You Must Know* that everything I have Manifested to your soul, the Graces I have given you, the many Truths you have written on My Divine Will, your pains, and everything you have done, has been nothing but a gathering of the materials in order to build; and now it is necessary to Order them and to get everything Settled. And just as I did not leave you alone in gathering the necessary things that must serve My Kingdom, but I have been always with you, so shall I not leave you alone in putting them in Order and in showing the Great Building that I have been Preparing together with you for many years. Therefore, our Sacrifice and Work is not Finished. We must go forward until the Work is Accomplished.”

“Then, as I am near my Jesus in the Sacrament, every morning there is Benediction with the Most Holy One, and while I was Praying my Sweet Jesus to Bless me, moving in my interior, He told me: “My daughter, I Bless you with My Whole Heart; even more, I Bless My Very Will in you, I Bless your thoughts, breaths and heartbeats, that you may think Always about My Will, may Breath It Continuously, and My Will Alone may be your heartbeat. And for Love of you I Bless all human wills, that they may dispose themselves to Receive the Life of My Eternal Volition. Dearest daughter of Mine, if you Knew how Sweet It is, how Happy I feel in Blessing the little daughter of My Will.... My Heart Rejoices in Blessing she who Possesses the Origin, the Life of Our Fiat, that shall bring about the Beginning, the Origin of the Kingdom of My Divine Will. And while I Bless you, I Pour in you the Beneficial Dew of the Light of My Divine Volition that, making you all Shining, shall make you appear More Beautiful to My Sacramental Gazes; and I shall feel Happier in this cell, gazing at My little prisoner daughter, Invested and Bound by the Sweet Chains of My Will. And every time

I Bless you, I shall make the Life of My Divine Volition Grow in you. How Beautiful is the company of the one who does My Divine Will. My Will brings into the depth of the soul the Echo of everything I do in this Holy Host, and I do not feel alone in My Acts – I feel that she is Praying together with Me; and as our Supplications, our Sighs, Unite together, we ask for One Same Thing – that the Divine Will be Known and that Its Kingdom Come Soon.”

So, as my life is carried out near my Prisoner Jesus, every time the door of the Chapel is opened, that happens often, I send three kisses, or five, to my Jesus in the Sacrament, or a short little visit; and He, moving in my interior, tells me: “My daughter, how Pleasing to Me are your kisses. I feel I AM being kissed by you with the Kisses of My Very Volition; I feel My Very Divine Kisses being impressed on My Lips, on My Face, in My Hands and Heart. Everything is Divine in the soul in whom My Divine Will Reigns; and I feel, in your acts, My Love that Refreshes Me, the Freshness, the Gentleness of My very Divine Will that Embraces Me, Kisses Me and Loves Me. O! how Pleasing to Me is My Divine Will Operating in the creature. I feel that, Bilocating Me in her, It gives Me back and unfolds before Me all the Beauty and Sanctity of My very Acts. This is why I so much Yearn that My Will be Known – to be able to find in creatures all of My Acts, Divine and Worthy of Me.”

Now I move on to say that my Sweet Jesus seemed to be waiting for me here, in this House, near His Tabernacle of Love, to give start to Priests’ coming to a decision to prepare the Writings for publication. And while they were consulting with one another on how to do it, they were reading the Nine Excesses of Jesus, that He had in the Incarnation, that are narrated in the first little Volume of my Writings. Now, while they were reading, Jesus, in my interior, pricked up His Ears to listen, and it seemed to me that Jesus in the Tabernacle would do the same. At each word He would hear, His Heart Beat More Strongly; and at each Excess of His Love, He gave a Start, even Stronger, as if the Strength of His Love would make Him repeat all those Excesses that He had in the Incarnation. And as though unable to contain His Flames, He told me: “*My daughter, everything I have told you, both about My Incarnation and about My Divine Will, and on other things, has been nothing but Outpourings of My Contained Love.* But after pouring itself out with you, My Love continued to remain repressed, because it wanted to Raise its Flames Higher in order to Invest all hearts and Make Known what I have done and want to do for creatures; but since everything I have told you lies in Hiddenness, I feel a Nightmare over My Heart, that Compresses Me

and Prevents My Flames from Rising and Making their Way. This is why, as I heard them read and take the decision to occupy themselves with the publication, I felt the Nightmare being Removed from Me, and the weight that Compresses the Flames of My Heart being Lifted. And so It Beat More Strongly, and It Throbbled, and It made you hear the Repetition of all those Excesses of Love; more so, since what I Do Once, I Repeat Always. My Constrained Love is a Pain for Me, of the Greatest, that renders Me Taciturn and Sad, because, since My First Flames have no Life, I cannot release the others, that Devour Me and Consume Me. *And therefore, to those Priests who want to occupy themselves with removing this Nightmare from Me by Making Known My Many Secrets, by publishing Them, I shall Give So Much Surprising Grace, Strength in order to do it, and Light in order to Know, themselves first, what they shall Make Known to others. I shall be in their midst and shall Guide everything.*”

Now, it seems to me that every time the reverend Priests occupy themselves with reviewing the Writings in order to prepare them, my Sweet Jesus comes to Attention, to see what they do and how they do it. I do nothing but Admire the Goodness, the Love of my Beloved Jesus who, while coming to Attention in my heart, Echoes in the Tabernacle, and from within It, inside that Cell, does what He does inside my heart. I remain all confounded in seeing this, and I Thank Him with all my heart.

V25 – 1.13.29 - The prophets; how the Kingdom of Redemption and that of the Fiat hold hands. Necessity that what Regards the Kingdom of the Divine Will be Known.

I was continuing to make my Round in the Acts of the Divine Fiat, and as I reached the point in which I would accompany the prophets when the Divine Volition Manifested Itself to them – the *how* and the *when* of the Coming of the Future Redeemer – and the prophets longed for Him with tears, prayers and penances, making everything they did my own, because all this were the Fruits of the Eternal Divine Fiat, I offered it in order to Impetrate Its Kingdom upon earth. But while I was doing this, my Sweet Jesus, moving in my interior, told me: “My daughter, when a Good is Universal and Must and Can bring Good to all, it is Necessary that entire peoples – and if not everyone, a great part – Know the Good that they Must Receive, and with prayers, sighs, desires and works, they Impetrate a Good So Great, in such a way that first the Good they want is conceived in their minds, sighs, desires, works, and even in their hearts, and then is the Good that they Longed for given to them in reality.

“When a Good that Must Be Received is Universal, it takes the Strength of a people to Impetrate it; on the other hand, when it is individual or local, one can be enough to obtain the intent. Therefore, before coming upon earth and being Conceived in the womb of the Sovereign Queen of Heaven, I can say that I was Conceived in the minds of the prophets, and I confirmed and gave value to this sort of Conception in them through My Manifestations of the *when* and the *how* I was to come upon earth in order to Redeem mankind. And the Prophets, faithful executors of My Manifestations, acted as trumpeters, manifesting to the peoples, with their words, that which I had Manifested about My Coming upon earth; and Conceiving Me in their words, they made the News that the Word wanted to come upon earth fly from mouth to mouth. And by this, not only was I Conceived in the word of the Prophets, but I remained Conceived also in the word of the people, in such a way that all talked about it, and prayed, and longed for the Future Redeemer. And when the News of My Coming upon earth was diffused among the peoples, and almost an entire people, with the prophets at the head of it, prayed and longed for, with tears and penances – only then, being as though Conceived in their wills, *I let the Queen come to Life, in Whom I was to Conceive in Reality, so as to make My Entrance into a people who had been longing for Me and desiring Me for forty centuries. What a crime would the Prophets not have committed, had they concealed, hidden within themselves, My Manifestations about My Coming.* They would have prevented My Conception in the minds, in the prayers, words and works of the people – a Necessary Condition for God’s being able to Concede a Universal Good, that was My Coming upon earth.

“Now, My daughter, the Kingdom of Redemption and the Kingdom of My Divine Fiat hold hands, and since It is also a Universal Good, such that, if they want it so, all can enter into It, it is Necessary that Many Know the News about It, and that It be Conceived in the minds, in the words, in the works and hearts of many, so that, through Prayers, Desires, and a Holier Life, they may dispose themselves to receive the Kingdom of My Divine Will into their midst. If the News is not divulged, My Manifestations shall not act as Trumpeters, nor shall the Knowledges about My Divine Fiat Fly from mouth to mouth, forming the Conception of It in the minds, prayers, sighs and desires of creatures. My Divine Volition shall not make Its Triumphant Entrance, of Coming to Reign upon earth. How Necessary it is that the Knowledges about My Fiat be Known; not only this, but that it be Made Known that My Divine Will already wants to come to Reign on earth as It does in Heaven into the midst

of creatures. And it is to the Priests, as to New Prophets, through the word as well as through writing and through works, that the Task is given of Acting as Trumpeters in order to Make Known what regards My Divine Fiat; nor would their crime be lesser than that of the Prophets, had these hidden My Redemption, if they do not occupy themselves as much as they can with what regards My Divine Will. They themselves would be the cause of a Good So Great being neither Known nor Received by creatures; and to Suffocate the Kingdom of My Divine Will, to keep Suspended a Good So Great, such that there is no other Similar to It – is this perhaps not a Crime? Therefore, I Recommend to you: on your part, do not omit anything, and Pray for those who Must Occupy themselves with Making Known a Good So Great.”

“Then He added with a More Tender and Afflicted tone: “My daughter, this was the Purpose for which I Permitted the Necessity of *the coming of the Priest – that you might Deposit in them, as a Sacred Deposit, all the Truths that I have Spoken to you about My Divine Fiat, and that they Be Attentive and the Faithful Executors of what I Want – that is, that they make the Kingdom of My Divine Will Known. Be certain that I would not have permitted their coming if not for the Purpose of Fulfilling My Great Designs over the Destiny of the human family. And just as in the Kingdom of Redemption I left My Queen Mama in the midst of the Apostles, so that, together with Her, Helped and Guided by Her, they might give start to the Kingdom of Redemption – because the Sovereign Queen of Heaven Knew more than all of the Apostles, She was the Most Interested; it can be said that She kept It Formed within Her Maternal Heart, therefore She could very well Instruct the Apostles in the doubts, in the way, in the circumstances; She was the True Sun in their midst, and one Word of Hers was enough for My Apostles to feel Strong, Illuminated and Fortified – in the same way, for the Kingdom of My Divine Fiat, having placed in you the Deposit of It, I keep you in the exile still, so that the Priests might draw from you, as from a New Mother, what can serve as Light, as Guidance, as Help, to give start to Making Known the Kingdom of My Divine Will. And as I see their little interest – if you knew how much I Suffer.... Therefore, Pray, Pray.”*

V25 – 3.22.29 - “So it shall be with the Kingdom of My Divine Will. I called you as a second mother of Mine, and, One on one, just as I did with Her in the Kingdom of Redemption, I Manifested to you the many Secrets of My Divine Fiat, the Great Good of It, and how It wants to

Come to Reign upon earth. I can say that I have done Everything; and if I called My Priest so that you might open yourself in order to make It Known, My Intent was so that he would have interest in Making Known a Good So Great. And if this interest were not there on the part of those who should occupy themselves with It, they would put the Kingdom of My Will at risk of dying upon Its Rising, becoming, themselves, responsible for all the Good that a Kingdom so Holy can bring. Or, they would deserve that, putting them aside, I call others as Proclaimers and Propagators of the Knowledges of My Divine Fiat. Until I find some who have interest and take to heart Making Known Its Knowledges, more than if it were their own lives, the Kingdom of My Will can have neither Its Beginning, nor Its Life upon earth.”

V26 – 7.14.29 - “Now, after I became sure about you and I secured My Work, My Acting changed – I made you break the silence; and the Ardor of My Instructions and of My Speaking was Such and So Great, that I can call you the *Cathedra* of My Divine Will, the *Secretary* of Its Most Intimate Secrets, such that, as you were unable to contain them all within yourself, **I Commanded you to Manifest them to My Priest. And this Acting of Mine was Necessary; otherwise, how would My Divine Will have become Known?”**

V27 – 1.30.30 - “My daughter, there is much analogy between the way in which Redemption unfolded and the way in which the Kingdom of My Divine Will shall unfold. See, in my Redemption I chose a Virgin; in appearance She had no importance according to the world, either of riches, or of height of dignity or positions which would indicate Her; the very city of Nazareth was not important – a tiny little house was Her whole abode. **But even though I chose Her from Nazareth, I wanted for it to belong to the capital city, Jerusalem, in which there was the body of the pontiffs and Priests who then represented Me and announced My laws.** For the Kingdom of My Divine Will I have chosen another virgin who, in appearance, has no importance, either of great riches or of height of dignity; **the very city of Corato is not an important city, but it belongs to Rome, in which resides My representative on earth, the Roman Pontiff, from whom come My Divine Laws; and just as he makes it his duty to make My Redemption known to the peoples, so shall he make it his duty to Make Known the Kingdom of My Divine Will.** It can be said that one and the other shall proceed in the same way and manner, as the Kingdom of My Supreme Fiat must unfold.”

V29 – 2.17.31 - I deprived you of motion, I petrified you, I can say that I made you feel mortal pains; and you would let Me do it. And

this was nothing; the strongest tie was that you could not go out of that state of pains in which your Sacrificer, Jesus, had put you, if My Priest [the Priest] would not come to call you to obedience. This is what constituted you True Victim; no sick person, not even the very prisoners, are denied motion and seeking help in extreme needs.

V30 – 5.30.32 - “And then, the Sacraments are received in time, places and circumstances: Baptism is given only once and never again; the Sacrament of Penance is given when one falls into sin; My very Sacramental Life is given only once a day. And in this gap of time the poor creature does not feel upon herself the Strength, the Help of the Baptismal Waters that Regenerate her continuously, nor the Sacramental words of the Priest that Fortify her in a Continuous way, by saying to her: ‘I absolve you from your sins’.”

V33 – 10.4.35 - “As for the diversity of offices and actions, it is rather Order and Harmony of My Infinite Wisdom. Also in Heaven there are Diverse Choirs of Angels, Diversity of Saints – one is martyr, another is virgin, another is Confessor. Upon earth My Providence maintains many different Offices – one is king, another is judge, another Priest; some form the people, some command, some others are dependent. If all did one single office, what would be of the earth? A complete disorder. **O! if all understood that My Divine Will alone Knows how to do Great Things; though they may be small and insignificant, O! how they would all be Happy, and each one would Love the little place, the Office in which God put them;** but since they let themselves be lorded over by the human will, they would want to give of themselves, do some great action, which they cannot do. And so they are always discontent of the condition or the place in which My Divine Providence put them for their Good.”

2. New Way for Priests to Conduct Themselves

Exodus 19:6 - And you shall be to me a Priestly kingdom, and a holy nation. Those are the words thou shalt speak to the children of Israel.

1 Machabees 7:14 - For they said: One that is a Priest of the seed of Aaron is come, he will not deceive us.

1 Machabees 10:20 - Now therefore we make thee this day high Priest of thy nation, and that thou be called the king’s friend, (and he sent him a purple robe, and a crown of gold,) and that thou be of one mind with us in our affairs and keep friendship with us.

Psalms 5:9 - Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

Psalms 85:11 - Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

1 Peter 2:5 - Be you also as living stones built up, a spiritual house, a holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Leviticus 4:20 - ...and the Priest praying for them, the Lord will be merciful unto them.

The “New Way” is Living in the Divine Will and Working for the Reign of the Divine Will on earth as in Heaven.

V6 – 9.2.04 - After this, I found myself outside of myself and I could see the Holy Father, assisted by Our Lord, writing about *a New Way in which Priests must conduct themselves - what they must do, what they must not do, where they must not go*; and he attached a penalty for those who would not surrender to obedience to him.

Ephesians 5:11 - As for the thankless deeds men do in the dark, you Must Not take any part in them; rather, your conduct must be a rebuke to them;

1. Linked with Luisa the Priest Must Follow, step by step, the Way the Blessed Mother Conducted Herself with God

Psalms 85:11 - Conduct me, O Lord, in Thy Way, and I will walk in Thy Truth: let my heart rejoice that it may fear Thy Name.

V19 – 4.16.26 – “...The Creator poured Himself upon Her, (the Celestial Mama) giving Her so much love that She possessed enough love to be able to love Him for all. He communicated to Her the highest concord and the One Will of the Three Divine Persons, in such a way that She was able to *adore for all in a Divine Manner, and to make up for all the duties of creatures. Had it not been so, it would not be a Truth, but just a manner of speaking, that the Celestial Mama surpassed everyone in Sanctity and in Love.* But whenever We Speak, it is facts, not words. Therefore, We found everything in Her; and having found everything and everyone, We gave Her everything, constituting Her Queen and Mother of Her very Creator.

Now, daughter of My Supreme Will, one who wants everything Must enclose everything and place herself at the top of the acts of all, as Prime Act. So, *the soul Must be at the top of every love, adoration, glory, of each creature.* My Will is everything – this is why the mission of the Sovereign Queen and yours can be called one; and *you Must follow, step by step, the way She conducted Herself with God*, to be able to receive the Divine Attitude in order to have within yourself

a Love which says Love for all, an Adoration which Adores for all, a Glory which diffuses throughout all created things. You Must be Our Echo, the Echo of Our Celestial Mama, because She alone Lived Perfectly and Fully in the Supreme Volition, therefore She can be your Guide and Act as your Teacher.

2. Linked with Luisa the Priest Must be the Love of the Heart of Jesus – Operating with the Tenderness of Jesus’ Most Sacred Heart.

Pope Benedict XVI - “*The Priesthood is the Love of the Heart of Jesus*’ the Saintly Curé of Ars would often say.”

V29 – 3.30.31 – “Oh! how intolerable to Me is the hardness of the human heart; much more so before Mine, which is all loving tenderness and goodness toward them. A hard heart is capable of all evils and reaches such extent as to make a mockery of the pains of others, and it changes the tendernesses of My Heart toward it into sorrows and deep wounds. *The most Beautiful Prerogative of My Heart is Tenderness; all the Fibers, the Affections, the Desires, the Love, the Heartbeats of My Heart have Tenderness as their Origin.* So, My Fibers are Tender, My Affections and Desires are most Tender, My Love and Heartbeats are so Tender as to reach the point of Melting My Heart out of Tenderness; and *this Tender Love makes Me arrive at Loving the creatures so much, that I AM content with suffering Myself rather than seeing them suffer.* A love, when it is not Tender, is like a food without condiment, like a beauty that is aged, incapable of attracting anyone to make itself loved; it is like a flower without fragrance, like a dry fruit without humor and sweetness. *A love that is hard, without tenderness, is unacceptable and would have no virtue of making itself loved by anyone.* Therefore, My Heart suffers so much in seeing the hardness of creatures, that they reach the point of changing My Graces into scourges.”

3. Linked with Luisa the Priest Must learn and pray the ‘I Love You’ of the Round Daily.

V17 – 8.2.25 – “*My daughter, the “I Love You” is Everything!* The “I Love You” is Love, it is Veneration, it is Esteem, it is Heroism, it is Sacrifice, it is Trust toward the one to whom it is directed. The “I Love You” is to Possess the One Who Encloses the “I Love You”. The “I Love You” is a little word, but it weighs as much as Eternity! The “I Love You” Encloses Everything, Involves Everyone; it Diffuses itself, it Restricts itself, it Rises up high, it Descends down to the bottom, it Impresses itself Everywhere, and it Never Stops.

*What, My daughter Luisa! How special can your “I Love You” really be?! Its Origin is Eternal. In the “I Love You” the Celestial Father Generated Me, and in the “I Love You” the Holy Spirit Proceeded. In the “I Love You” the Eternal FIAT made the Whole Creation, and in the “I Love You” It Forgave guilty man and Redeemed him. Therefore, in the “I Love You” the soul finds Everything in God, and God finds Everything in the soul. This is why the Value of the “I Love You” is Infinite, it is Full of Life and of Energy; it Never tires, it Surpasses Everything and Triumphs over Everything. And so, this “I Love You” directed to Me - I Want to see it and hear it on your lips, in your heart, in the flying of your thoughts, in the drops of your blood, in the pains and in the joys, in the food you take – in Everything. **The Life of My “I Love You” Must be long – long within you, and My FIAT which Reigns in you will place on it the Seal of the Divine “I Love You”.***

After this, a Sun came before my mind, in a very High Point. Its Light was Inaccessible. Continuous little Flames came out from the Center of It, each one containing an “I Love You”; and as they came out, they placed themselves in order, around this Inaccessible Light. However, these little Flames remained as though bound with a Thread of Light to that Inaccessible Light, which Nourished the Life of the little Flames. These little Flames were so many as to Fill Heaven and earth. I seemed to see our God as the Beginning and the End of Everything; and in the little Flames, the Whole of Creation, as a Divine Birth, of Pure Love.

I too was a little flame, and my Sweet Jesus pushed me to take flight through each little Flame, in order to place on them a double “I Love You”. I don’t know how, I found myself outside of myself, wandering around, in the midst of those little Flames, and impressing my “I Love You” upon each one of them. But they were so many that I would get lost; however, a Supreme Force would make find again the Order and the Round of my “I Love You”.

4. Linked with Luisa the Priest Must be a Missionary of the Divine Will and Act Divinely. He Must be a Light that Illuminates, Wind that Purifies, Fire which Burns, Miracle which cause Miracles.

Letter of Luisa #126 – to a Most Reverend Monsignor – “This is my wish for the New Year – that you may Live Always in the Divine Will, and that Jesus may make of you a Missionary of the Divine Will.”

V11 – 3.15.12 – “...It seems that the souls who Live in My Will do nothing, while they actually do everything, because being in My Will

these souls act Divinely, in a Hidden and Surprising Way. They are Light which Illuminates, Wind which Purifies, Fire which Burns, Miracles which cause Miracles. Those who do Miracles are Channels; but in these souls resides the Power. Therefore, they are the Foot of the missionary, the Tongue of the preachers, the Strength of the weak, the Patience of the sick, the Regime (of the superiors), the Obedience of the subjects, the Tolerance of the slandered, the Firmness in the dangers, the Heroism in the heroes, the Courage in the martyrs, the Sanctity in the saints, and so on with all the rest. Being in My Will, they concur with All the Good that can be both in Heaven and on earth.”

5. Linked with Luisa the Priest Must be Perfect as the Heavenly Father is Perfect so as to be the Example of Living Perfectly in the Most Holy Divine Will for other souls to Live Perfectly in the Divine Will.

CCC - “And Forgive Us Our Trespasses, as We Forgive Those Who Trespass Against Us” - 2842 *This “as” is not unique in Jesus’ Teaching: “You, therefore, must be perfect, as your Heavenly Father is Perfect”; “Be merciful, even as your Father is Merciful”; “A New Commandment I give to you, that you love one another, even as I have Loved you, that you also love one another.”139*

Matthew 5:48 – *Be you therefore perfect, as also your Heavenly Father is Perfect.*

Luke 1:17 – *And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the Fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.*

Luke 6:40 – *The disciple is not above his master: but every one shall be perfect, if he be as his master.*

Luke 8:15 – *But that on the good ground, are they who in a good and perfect heart, hearing the Word, keep it, and bring forth fruit in patience.*

V4 – 11.20.00 - He told me: “My beloved, since you Must live from My Heart, **it is appropriate for you to undertake a more Perfect Way of Living.** Therefore, from you I Want:

- a. Perfect conformity to My Will, because you will only be able to Love Me perfectly if you Love Me with My Own Will. Even more, I tell you that by Loving Me with My Own Will, you will arrive at Loving Me, and your neighbor, with My same Way of Loving.
- b. Profound humility, placing yourself, in front of Me and of creatures, as the last among all.

- c. Purity in everything, because any slightest fault against purity, both in loving and in operating, is reflected all in the heart, and it remains stained. Therefore, I want purity to be like dew upon the flowers at the rising of the sun, which, its rays reflecting upon them, transmutes those little drops into as many precious pearls, such as to enchant the people. In the same way, if all your works, thoughts and words, heartbeats and affections, desires and inclinations, are adorned with the celestial dew of purity, you will weave a sweet enchantment, not only for the human eye, but for the whole of Heaven.
- d. Obedience, which must be connected with My Will, because if this virtue regards the superiors I have given you on earth, My Will is Obedience which regards Me directly; so much so, that it can be said that both one and the other are virtues of Obedience - with this difference alone: one regards God, and the other regards men. However, both of them have the same value, and one cannot be without the other; therefore, you Must love both one and the other in the same way.”

Then He added: “Know that from now on you will Live with My Heart, and you Must see things the Way My Heart does, that I may find My Satisfaction in you. Therefore, be careful, for this is no longer your heart, but Mine.”

6. Linked with Luisa the Priest Must Love with Paternal and Maternal Love; Perfect Love.

V35 – 2.14.38 – [Jesus:]“...Not only this—in giving Me milk She (Blessed Mother) also made Me suckle her Maternity and Tenderness, imposing Herself on Me *so that I Loved the souls with Maternal and Paternal Love. I received Her Maternity and Her Unspeakable Tenderness within Me, so I Loved the souls with Divine, Maternal and Paternal Love.*”

“After She deposited all the souls within Me, with one of My Stratagems of Love—with a Breath, with a Sweet Gaze—I redeposited them again in Her Maternal Heart, and to repay Her I gave Her My Paternal Love—My Divine Love which is Unceasing, Firm, Unshakable and Never moves. Human love changes easily, so I Wanted My inseparable Mother to have the same Attributes of My Love, and to Love souls the Way only a God can Love.”

V36 – 4.20.38 – “...Not only this, but by offering Her Maternity She offers Perfection also among creatures, so that they Love each other with Maternal Love, which is a Constant, Sacrificing, Unselfish Love.

7. Linked with Luisa, the Priest Must Advance in the Knowledge of all the Manifestations, of the Goods Contained in the Supreme Fiat.

Psalms 118:125 - Perfect in thy own servant's heart the knowledge of Thy Will.

Baruch 4:4 - Israel, a blessed race is ours, that has knowledge of God's Will.

V20 – 1.30.27 - “From here the Necessity of the Knowledges: these will be Incitements, and will Whet the appetite of creatures for tasting a Food so Delicious; and they will feel all the will, the yearning, to Live in a Kingdom so Happy, so as to free themselves from the tyranny and the slavery in which their own wills have kept them. And as they advance in the Knowledge of All the Manifestations, of the Goods contained in the Supreme Fiat, they will find your norms—how you have turned Heaven and earth upside down, going around everywhere and asking that this Kingdom might soon become Known. *They will find what you have suffered to obtain for them such a great good, how they Must conduct themselves, and what they Must do in order to have Free Access to Live in It.*

8. Linked with Luisa, the Priest Must Strive for the True Sanctity of Living in the Divine Will.

CCC - II. The Stages of Revelation - The Covenant with Noah:

58 ...*Scripture thus expresses the heights of sanctity that can be reached by those who live according to the covenant of Noah, waiting for Christ to “gather into one the children of God who are scattered abroad.”***15**

MMP – Our Lady Speaks to the Priests, Her Beloved Sons - #223
- March 25, 1981 “Yes, Father” Your Heavenly Mother wants today to help you fulfill well - and only - the Divine Will. This is the Will of God: your Sanctification!

Letter of Luisa #8 - There is an extreme need for True Sanctity, especially in the Priest, and only the Omnipotent “Fiat” of God has this Power: to place in us the True Order of Sanctity with Its Creative Strength.

Letter of Luisa #106 to a Priest: So, dear Father, let us pray. Let us do this Will so Holy and let us Live in It. May It be our breath and heartbeat. *If we do so, we will be Carried in the Divine Arms; It will lower Itself to Breathe in our breathing, to Beat in our heartbeat, to Move in our motion. Then, in the ardor of our Love, we will say to Him: “I Love You for All, and for Love of You, I give You the heartbeat, the breath and the motion of all.”*

9. Linked with Luisa the Priest Must be the bearer of God to all.

“...you are always and everywhere the bearers of your particular vocation: you are bearers of the Grace of Christ, the Eternal Priest, and bearers of the charism of the Good Shepherds. And this you can never forget; this you can never renounce; this you must put into practice at every moment, in every place and in every way. In this consists that “supreme art” to which Jesus Christ has called you. “The supreme art is the direction of souls”, wrote Saint Gregory the Great. (6. “The supreme art is the direction of souls” (Saint Gregory the Great, Regula Pastoralis, I, 1: PL 77, 14) **Letter of His Holiness John Paul II To All The Priests On The Occasion of Holy Thursday 1979**¹²

Letter of Luisa #65 – By Living in It, we Must be the Dwelling of God, the Bearers of our Creator; the ones in whom, in order to pour out His Delirium of Love, He was to become the Narrator of His Divine Being within the Secret room of our human will. And therefore He wants us to know how much He Loves us, and that He Wants us to Live in His Will with that same Love with which children and Father Live...

Letter of Luisa #111: to a Priest - Most Reverend Father,

...my most beautiful wish is that of sending you the Divine Will as Bearer of Divine Sanctity, of Light, of Love and of Peace, that It may plunge you into Its Sea and Hide you within Its Light, in such a way as to not wanting or seeing anything but Divine Will. May All your life be Transformed so much in It as to feel Its Life more than yours. How Happy you will be! You will feel a Creative Power in all your necessary things, and also in the Good you want to do to souls... In the Divine Will you will feel that it is not you who are speaking, working, walking, loving, but it is Jesus Who Speaks, Works, Walks and Loves. Even more, He is too Jealous to let us do; He Wants to do Everything Himself, and in order to do so, He puts His Own Will at our disposal. Goodness of God – how Adorable, Great and Powerful You Are!

Letter of Luisa #128: to a Priest - Reverend Father: ...Holy Father, one who Lives in the Divine Will can do everything, does everything, brings everyone to God, and becomes the Bearer of God to all.

10. Linked with Luisa the Priest Must be Immersed in God and in His Holy Divine Will.

By Carol Glatz Catholic News Service - Vatican City - “The primary and most important service is not the management of ‘day-to-day

¹² http://w2.vatican.va/content/john-paul-ii/en/letters/1979/documents/hf_jp-ii LET_19790409_sacerdoti-giovedi-santo.html

business,' but praying for others without interruption, body and soul, exactly like the Pope Emeritus does today-constantly immersed in God.”

V7 – 6.20.06 - I was Resigned and Immersed in the Divine Volition, which seemed to me to be the Key that would Open Divine Treasures, from which I would draw Strength to be sustained in that state of sufferings, to the point of making me content and happy.

V20 – 10.10.26 - The creature who would remain immersed under a continuous Act of this Divine Will was the Miracle of miracles, and the Prodigy never before seen.

V27 – 1.16.30 - “My daughter, Our Divine Will is Everything, and since It is Everywhere, the soul who Lives Immersed in It does nothing other than take continuously from God; and God is in continuous Act of Pouring Himself into her—but so much, that He not only fills her, but since she is incapable of containing everything inside, He forms Seas around her.”

11. Linked with Luisa the Priest Must Preach the Gospel of the Kingdom of God – the Kingdom of the Divine Will.

CCC - 75 *“Christ the Lord, in whom the entire Revelation of the Most High God is summed up, commanded the Apostles to preach the Gospel, which had been promised beforehand by the Prophets, and which he fulfilled in his own person and promulgated with his own lips. In preaching the Gospel, they were to communicate the Gifts of God to all men. This Gospel was to be the source of all saving Truth and moral discipline.”*

CCC - 76 In keeping with the Lord’s Command, the Gospel was handed on in two ways: — orally “by the Apostles who handed on, by the spoken word of their preaching, by the example they gave,…”

Luke 4:43 - *To whom he said: To other cities also I must preach the Kingdom of God: for therefore am I sent.*

Luke 4:18 - *The Spirit of the Lord is upon me. Wherefore He hath anointed me to preach the Gospel to the poor, He hath sent me to heal the contrite of heart...*

V23 – 1.18.28 - “Now, what I Manifest on My Divine Will, and that you write, can be called ‘*The Gospel of the Kingdom of the Divine Will.*’ In nothing does It oppose either Sacred Scriptures or the Gospel that I Announced while being on earth; on the contrary, It can be called the support of one and of the other. And this is why I allow and I call Priests to come—to read the Gospel, All of Heaven, of the Kingdom of My Divine Fiat, so as to say, as I said to the Apostles: ‘Preach It

throughout the whole world.’ In fact, in My Works I make use of the Priesthood; and just as I had the Priesthood before My coming in order to prepare the people, and the Priesthood of My Church in order to confirm My coming and everything I did and said, so will I have the Priesthood of the Kingdom of My Will.”

12. Linked with Luisa, the Priest Must Be Present Among the Peoples, the sick, operating in the Divine Will.

Matthew 10:8 - Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.

V4 – 12.4.02 - “My Power extended everywhere, and from any place I was I could Operate the most Sensational Miracles; yet, in almost all My Miracles I Wanted to be personally present. As for example, when I resurrected Lazarus, I went there, I had them remove the sepulchral stone, then I had him released, and then, with the Empire of My Voice I called him back to life. In resurrecting the young girl, I took her by the hand with My right Hand, and I called her back to life; and in many other things which are recorded in the Gospel, and which are Known to All, I Wanted to be there with My Presence. *This teaches the way in which the Priest Must behave in his operating, since the future life of the Church was enclosed in Mine.*”

13. Linked with Luisa the Priest Must be the defender and the savior of Jesus Himself.

V18 – 11.5.25 – “...The Ordination constitutes man to a Supreme Height, to a Divine Character – the Repeater of My Life, the Administer of the Sacraments, the Revealer of My Secrets, of My Gospel, of the most Sacred Science; the Peacemaker between Heaven and earth, the Bearer of Jesus to souls.

“...The Ordination is the Sacrament which encloses all other Sacraments together. Therefore, if the ordained one is able to preserve whole within himself the character he has received, he will almost place all other Sacraments in safety, he will be the defender and the savior of Jesus Himself.”

14. Linked with Luisa, the Priest Must Conduct himself with the sweetness and peace of Jesus. People Must be able to see only Jesus and the things of Jesus in the Priest.

John 3:30 - He must increase, but I must decrease.

Hebrews 12:14 - Follow peace with all men, and holiness: without which no man shall see God.

CCC - 260 *The ultimate end of the whole Divine economy is the entry of God’s creatures into the perfect unity of the Blessed Trinity. But even*

now we are called to be a dwelling for the Most Holy Trinity: "If a man loves me," says the Lord, "he will keep My Word, and My Father will Love him, and We will Come to him, and make our Home with him":101

O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in You, unmovable and peaceful as if my soul were already in Eternity. May nothing be able to trouble my peace or make me leave You, O my Unchanging God, but may each minute bring me more deeply into Your Mystery! Grant my soul peace. Make it Your Heaven, Your beloved dwelling and the place of Your Rest. May I never abandon You there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to Your Creative Action.102

V7 – 12.3.06 – "...Everything in you Must be Sweetness and Peace, in such a way that it may be said of you that which is said about Me: that nothing but milk and honey flows within Me, symbolizing Sweetness with honey, and Peace with milk. I AM so filled and soaked with them, that they pour out from My Eyes, from My Mouth, and from all of My Works. And if you are not likewise, I feel dishonored by you, because, while the One who is all Peace and Sweetness dwells within you, you do not honor Me by showing even the slightest shadow of a resentful and restless heart. *I love this Sweetness and Peace so much, that even if it were about something great concerning My honor and glory, I do not want, I never approve, resentful, violent, fiery manners, but rather, Sweet and Peaceful manners. In fact, Sweetness alone is that which Binds hearts like a Chain, in such a way that they cannot unbind themselves. It is like pitch that sticks to them and they cannot free themselves, and are forced to say: 'In this soul there is the finger of God, for we cannot act otherwise.'* And then, if I do not like a resentful manner, not even creatures will like it. If one speaks about or deals with things, even of God, with manners that are not Sweet and Peaceful, it is a sign that he does not have his passions in order; and one who does not keep himself in order, cannot order others. Therefore, be careful with anything which is not Sweetness and Peace, if you do not want to dishonor Me."

15. Linked with Luisa, the Priest Must be Merciful as Jesus is Merciful. No one should fear coming to a Priest or fear coming to Jesus through the Priest.

Matthew 5:7 - Blessed are the merciful: for they shall obtain Mercy.

V14 – 6.9.22 - "I feel sad when they think that I AM severe, and that I make more use of Justice than of Mercy. They are with Me as if I were

to strike them in each thing. Oh, how dishonored I feel by these ones! In fact, this leads them to remain at due distance from Me, and one who is distant cannot receive all the fusion of My Love. And while they are the ones who do not love Me, they think that I AM severe and almost a Being that strikes fear; while by just taking a look at My Life they can only notice that I did only one act of Justice – when, in order to defend the House of My Father, I took the ropes and snapped them to the right and to the left, to drive out the profanators. All the rest was only Mercy: Mercy My Conception, My Birth, My Words, My Works, My Steps, the Blood I Shed, My Pains - everything in Me was Merciful Love. Yet, they fear Me, while they should fear themselves more than Me.”

16. Linked with Luisa the Priest Must Live in the Houses of Reunion of Priests as Means to Make the Church Rise Again.

1 Machabees 7:37 - And the Priests went in and stood before the face of the altar and the temple: and weeping, they said: Thou, O Lord, hast chosen this House for Thy Name to be called upon therein, that it might be a House of Prayer and supplication for Thy people.

MMP – Our Lady Speaks to the Priests, Her Beloved Sons: #213 *The Way of Unity - October 27, 1980 - 213 j* - This is the Divine Will for you: that all may be one. And who better than I can help her children travel along this difficult road?

V10 – 12.25.10 – “This is the reason for the Necessity of Houses of Reunion of Priests, so that, freed from the mist of darkness by which he is invaded families, interest, and cares for exterior things - the Priest may give out Light of True Virtues, and the peoples may turn back from the errors in which they have fallen. These Reunions are so Necessary, that every time the Church has reached the bottom, this has almost always been the means in order to make Her Rise again, more Beautiful and Majestic.”

17. Linked with Luisa the Priest Must be Consumed in Christ.

V6 – 6.17.04 – “...In fact, All Virtues and Good works are many Keys that Open the Divine Treasures and make one acquire more Friendship, more Intimacy, more Commerce with God; but Consummation alone is what renders the soul One with Him and places the Divine Power in her hands. And this, because Life Must have a will in order to live, and by Living of the Divine Will, one naturally takes Ownership.”

What Not to Do:

A Priest Must Never use the Power of his word for viciousness or evil. He Must remember that the same power bestowed upon him

in his ordination that calls God from Heaven in the Consecration of the Host, heals the sick and forgives sins, remains as that same power if it is used in anger, sin, or for any evil, doing great sorrow to Jesus and harm to souls.

Matthew 9:8 - And the multitude seeing it, feared, and glorified God that gave such power to men.

Matthew 10:1 - And having called His twelve Apostles together, He gave them Power over unclean spirits, to cast them out, and to Heal all manner of diseases, and all manner of infirmities.

Luke 4:36 - And there came fear upon all, and they talked among themselves, saying: What Word is this, for with Authority and Power he Commandeth the unclean spirits, and they go out?

1 Thess 1:5 - For our Gospel hath not been unto you in word only, but in Power also, and in the Holy Ghost, and in much Fullness, as you know what manner of men we have been among you for your sakes.

V2 – 4.16.99 - “What should I tell you then, Oh My daughter, about certain Priests of these times? One can say that they operate almost satanically, reaching the point of making themselves idols of souls. Ah, yes! It is by My sons that My Heart is Pierced the most, because if the others offend Me more, they offend the members of My body; but My Own offend Me in My most Sensitive and Tender parts, deep into My Inmost Heart.”

V10 – 1.19.11 – “Ah, you do not know what the spirit of the Priests of these times is! It is in nothing dissimilar from that of the secular – a spirit of revenge, of hatred, of interest, of blood...”

V12 – 9.4.18 - “My daughter, creatures want to challenge My Justice. They do not want to surrender, and therefore My Justice takes Its Course against them. And these are creatures from all classes, excepting not even those who are said to be My Priests - and maybe these more than others. What poison they have - and they poison those who approach them! Instead of placing Me in the souls, they want to put themselves. They want to be surrounded, be known - and I remain aside. Their poisonous contact, instead of rendering souls recollected, distracts them from Me; instead of rendering them reserved, it makes them more free, more faulty - to the extent that one can see souls who have no contact with them being more good and more recollected. So, I cannot Trust anyone. I AM forced to allow that people go far away from churches, from the Sacraments, in order to prevent their contact from poisoning them more, making them more evil. My sorrow is great. The Wounds of My Heart are deep...”

1. The Priest Must never make disparaging remarks that discourage a soul. Jesus is calling all souls into His Kingdom.

V20 – 1.23.27 - “My daughter, everything is useful to Me, even the little stones, the rubble, in order to build. The same for you: everything that forms your body is like rubble; but, vivified by the vital fluid of the Eternal Fiat, everything becomes precious and of incalculable value, in such a way that I can build the strongest and most impregnable cities over that precious rubble.

“...Now, if a king wants to build that city again, he uses those very heaps of stones, wreckage and rubble; and since he makes it All New, he forms it in modern style, giving it such sumptuousness of Art and Beauty that there may be no other city equal to it. And so he makes it the Capital of the Kingdom...”

2. The Priest Must never make disparaging remarks to others about another soul that would cause one to judge another.

V2 – 7.30.99 - “The surest means to be upright with one’s neighbor is to not look at all at what they are doing, because looking, thinking and judging is all the same. Besides, by looking at his neighbor, one comes to defraud his own soul; therefore it happens that he is not upright either with himself, or with his neighbor, or with God.”

3. There Must be no division among the Priests.

V4 – 12.27.01 - “My daughter, what a division Priests will cause among themselves – this will be the last blow to foment parties and revolution among the peoples.”

V4 – 2.21.02 - As He was saying this, I saw several Priests, and Jesus, as though lamenting to them, added: “My Speaking was Simple, so much so, that both the learned and the most ignorant could comprehend it, as appears clearly in the Holy Gospel. But the preachers of these times mix so many loops and quibbles with it, that the peoples remain starved and bored. It shows that they do not draw it from the Fount of My Spring.”

V6 – 10.20.04 - This morning I found myself outside of myself in the middle of a road on which there were many little dogs biting one another, and at the head of this road there was a religious who could see them biting one another; he could hear them and was troubled, seeing things with natural sight, while they were talking without deepening and scrutinizing things well, and without a Supernatural Light that would allow them to know the Truth.

In the meantime I heard a voice say: “These are all Priests who are biting one another.” It seemed that that religious was a visitor who, as he saw the Priests biting, lacked Divine Assistance.

V10 – 1.8.10 (Houses of Reunions) - Having heard about the difficulties of the Priests in forming the Houses of Reunions, I was praying to good Jesus that, if it was His Will that it be done, He would dissolve the obstacles which were preventing such a great good. And my adorable Jesus, in coming, told me: *“My daughter, all the obstacles come from the fact that each one looks at this thing according to his own conditions and dispositions, and, naturally, they encounter a thousand laces and stumbling blocks which prevent their steps. But if they looked at this work according to my honor and glory, and only for the good of their souls and of the souls of others, all laces would be broken, and the obstacles would vanish.* Yet, if they commit themselves, I will be with them, and I will protect them so much, that if any Priest will try to oppose and hinder my work, I am even disposed to take his life away.”

4. The Priest Must not be attached to his family.

V10 – 1.10.11 - “My daughter, the point which I most care about and which I cherish the most is to detach the Priest perfectly from his family. Let them give everything they have to their families, keeping for themselves only that which is personal. And since they are to be maintained by the Church, Justice demands that things must end up there where they come from – that is, everything which they may have must serve to maintain themselves and to expand the works for My Glory and for the Good of the people. Otherwise, I will not render the peoples generous toward them; not only this, but they themselves will separate from their families with their bodies, but not with their hearts; and therefore, a thousand avidities..., who can make more profit..., and huffiness among them if one is assigned a more lucrative position than someone else, so as to be able to give to their families.... They themselves will see, in practice, how many evils will come if they touch this most essential point. How many disunions, jealousies, rancors, and the like.”

5. The Priest Must not occupy himself with anything but the Glory of God alone.

V10 – 1.10.11 - “But when the Priest does not occupy himself only with My Glory, and with the offices pertaining to the Priestly Ministry alone, he is nothing but a dislocated bone which gives pain to Me, pain to himself, and pain to the people, and renders his vocation a frustrated one. And since when a bone is not in its place it always gives pain, and by not participating in the humors of the body, with time withers and it

is necessary to sever it because of its uselessness, as much as because it gives pain to the other members - the same with Priests: when they do not occupy themselves with Me alone, being like a bone dislocated from My Body, they become withered, because they do not participate in the influence of My Grace. And I hold them and hold them, but if I see their hardness, I cast them away from Me. And do you know where? Into the deepest hell.”

Pope Benedict XVI - Angelus Message On St. Paul, Model of Love for Christ, “A Priest Who Was Completely Identified With His Ministry” June 28, 2009¹³

Dear Brothers and Sisters! What is the purpose of The Year of Priests? As I wrote in the related letter that I sent to Priests, it is meant to contribute to the promotion of an interior commitment on the part of all Priests to a more powerful and incisive evangelical witness in the world today. In this regard, the Apostle Paul constitutes a splendid model to imitate, not so much in the specifics of his life -- his life was, in fact, truly unique -- but in his love of Christ, in his zeal for the proclamation of the Gospel, in his dedication to the communities, in his elaboration of an effective synthesis of pastoral theology.

St. Paul is an example of a Priest who was completely identified with his ministry -- just as the holy Curé d’Ars would also be -- conscious of possessing a priceless treasure, that is, the message of salvation, but in an “earthen vessel” (cf. 2 Corinthians 4:7); thus he is at the same time strong and humble, *intimately persuaded that everything is God’s doing, everything is Grace. (The Fiat!)*

“The love of Christ possesses us,” the Apostle writes. This could well be the motto of every Priest -- that the Spirit compels (cf. Acts 20:22) him to be a faithful steward of the mysteries of God (cf. 1 Corinthians 4:1-2). The Priest must belong totally to Christ and totally to the Church; to the latter he is called to dedicate himself with an undivided love, like a faithful husband to his bride.

Dear friends, together with that of the holy Apostles Peter and Paul, we call upon the intercession of the Virgin Mary, that she obtain from the Lord abundant blessings for Priests during this Year for Priests, which has just begun.

May the Madonna, whom St. John Mary Vianney loved and made his parishioners love, help every Priest to revive the gift of God that is in him by virtue of his holy Ordination, so that he grow in sanctity and be ready to bear witness, even to the point of martyrdom, to the

13 www.zenit.org

beauty of his total and definitive consecration to Christ and the Church.
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Letter of His Holiness John Paul II To All The Priests On The Occasion of Holy Thursday 1979

Heb 5:1 “Chosen from among men... appointed to act on behalf of men.”

¹⁴The Priest, by the sacred power that he has, forms and rules the Priestly people; in the person of Christ he effects the Eucharistic Sacrifice and offers it to God in the name of all the people. The faithful indeed, by virtue of their royal Priesthood, participate in the offering of the Eucharist. They exercise that Priesthood, too, by the reception of the sacraments, prayer and thanksgiving, ***the witness of a holy life, abnegation and active charity***” (Dogmatic Constitution *Lumen Gentium*, 10).

The Priest as a gift of Christ for the Community

Conscious of this reality, we understand how our Priesthood is “hierarchical”, that is to say connected with the power ***of forming and governing the priestly people*** (cf. Dogmatic Constitution *Lumen Gentium*, 10) and precisely for this reason “Ministerial”. We carry out this office, through which Christ himself unceasingly ***“serves” the Father in the work of our salvation. Our whole Priestly existence is and must be deeply imbued with this service, if we wish to effect in an adequate way the Eucharistic Sacrifice in persona Christi.***

Mother of Priests

Dear Brothers, at the beginning of my ministry **I entrust all of you to the Mother of Christ, who in a special way is our Mother: the Mother of Priests.** In fact, the beloved disciple, who, as one of the Twelve, had heard in the Upper Room the words “Do this in memory of me” (Lk 22:19), was given by Christ on the Cross to his Mother, with the words: “Behold your son” (Jn 19:26). The man who on Holy Thursday received the power to celebrate the Eucharist was, by these words of the dying Redeemer, given to his Mother as her “son”. All of us, therefore, who receive the same power through Priestly Ordination have in a certain sense a prior right to see her as our Mother. And so I desire that all of you, together with me, should find in Mary the Mother of the Priesthood which we have received from Christ. I also desire that you should entrust your Priesthood to her in a special way. Allow me to do it myself, entrusting to the Mother of Christ each one of you—

14 http://w2.vatican.va/content/john-paul-ii/en/letters/1979/documents/hf_jp-ii_let_19790409_sacerdoti-giovedi-santo.html

without any exception—in a solemn and at the same time simple and humble way. And I ask each of you, dear Brothers, to do it yourselves, in the way dictated to you by your own heart, especially by your love for Christ the Priest, and also by your own weakness, which goes hand in hand with your desire for service and holiness. I ask you to do this.

From the Twenty-Four Hours of the Passion of Jesus Christ by Luisa Piccarreta - Twenty-First Hour – “In the meantime, seeing that You have nothing else to give him, because You have given him everything, You turn your languid gaze to your Mama. She too is more than dying because of your pains; and the love that tortures Her is so great as to render Her crucified like You.

Mother and Son - You understand each other, and You sigh with satisfaction and feel comforted in seeing that You can give your Mama to the creature; and considering the whole Mankind in John, with a voice so sweet as to move all hearts, You say: “*Woman, behold your son*”; and to John: “*Behold your Mother.*” Your voice descends into Her maternal Heart, and united to the voices of your Blood, it keeps saying: “*My Mother, I entrust all of my children to You; feel for them all the love that You feel for Me. May all your maternal cares and tenderesses be for my children. You will save them all for Me.*” Your Mama accepts.”

V15 – 7.11.23 – “...Therefore, just as We Entrusted Our Mama to St. John, that She might Deposit in him, and from him to the Church, the Treasures, the Graces and All of My Teachings which I had Deposited in Her during the Course of My Life, when She was Entrusted to Me and I Acted as Priest to Her - as I Deposited in Her, as in a Sanctuary, All the Laws, the Precepts and the Doctrines which the Church was to Possess; and She, Faithful as She was, and Jealous of even one Word of Mine, Deposited them in My Faithful disciple John, so that they might not be lost, and therefore My Mama has Primacy over the whole Church...”

Pope John Paul II - April 8, 1979 - Passion Sunday (Palm Sunday) the first of the Pontificate.

Chapter III – Ongoing Formation¹⁵ (numbering from document)

69. The Need for Ongoing Formation Today

Ongoing formation is a need which begins and develops from the moment of receiving the Sacrament of Holy Orders: with it the Priest is not only “consecrated” by the Father and “sent” by the Son, but also “animated” by the Holy Spirit.

15 <http://www.christusrex.org/www1/CDHN/3Priest.html>

Hence, permanent formation springs from a Grace which produces a supernatural force destined to assimilate continually, in ever broader and deeper terms, the entire life and activity of the Priest in fidelity to the gift received:

2 Tim 1:6 - *“I am reminding you, writes St. Paul to Timothy, to fan into a Flame the Gift that God gave you.”*

V7 – 6.20.06 - “My daughter, everything must be reduced to one single point – that is, everything must become a flame; and from this flame, filtered, pressed, beaten, a most pure light comes out – not like the light of fire, but of Sun, fully similar to the light that surrounds Me. The soul who has become light cannot be away from the divine light; rather, my light absorbs her into itself and transports her into Heaven. Therefore, courage, this is the complete crucifixion of soul and body. Don’t you see how your light is already about to take off from the flame, and my light awaits it in order to absorb it?”

While He was saying this, I looked at myself, and I saw a great flame inside of me; a tiny little flame of light came out of it, which was about to detach itself and take flight. Who can describe my contentment? At the thought of dying, at the thought of being always with my only and highest good, with my life, with my center, I felt paradise in advance.

V29 – 4.2.,31 - “...Do you want to know how the Light of My Divine Will is formed in your soul? The repeated desires are like many breaths that, breathing over your soul, call the little flame, the little drops of light, to light up inside of it; and the more intensely you desire, the more it breathes to nourish the little flame and enlarge it more. If the breath ceases, there is danger that the little flame will be extinguished. So, in order to form and light the little flame, true and incessant desires are needed; and in order to mature and enlarge the light, love is needed, that contains the seed of light. In vain would you breathe with your desires if the inflammable material were missing over your repeated breaths. But who places this little flame in safety, in such a way as to render it everlasting, with no danger of being extinguished? The acts done in My Divine Will. They take the material for lighting the little flame of Our Eternal Light, which is not subject to being extinguished, and they keep it always alive and always growing. And the human will, before this Light, eclipses itself and becomes blind; and seeing itself blind, it no longer feels the right to act, and it gives peace to the poor creature. Therefore, do not fear, I Myself will help you to breathe; we will breathe together, so the little flame will be more beautiful and more refulgent.”

This necessity is intrinsic to the Divine Gift itself, which is continually “vivified” so that the Priest may adequately respond to his

vocation. As a man situated in history, he needs to perfect himself in all the aspects of his human and spiritual existence in order to attain that conformity with Christ, the unifying principle of all things. Rapid and widespread transformations and a secularized social fabric typical of the contemporary world are what make unavoidable the Priest's duty of being adequately prepared, so that he not lose his own identity and *so that he might respond to the demands of the New Evangelization.*

V24 – 8.23.28 – "...The Truths about My Fiat are the New Gospel of the Kingdom of My Divine Will, in which they will find the norms, the Sun, the Teachings on how to Ennoble themselves, Elevate themselves to their Origin, and take the state given to them by God at the beginning of Creation. They will find the Gospel that, taking them by the hand, will lead them into True Happiness, into constant Peace. The only law will be My Will that, with Its Brush of Love, dipped in the Vivid Colors of Its Light, will give back to man the Likeness of his Creator. Oh! how they should have yearned to receive and to make known a good so great. But, instead, all the opposite.

"In Redemption, the Evangelists considered themselves honored to make themselves known as the ones who were putting out the Gospel, that It might be known by the whole world; and with glory they marked their names, so much so, that when the Gospel is preached, the name of the one who wrote It is stated first, and then is the Gospel spoken. So I want it to be done with the Truths about My Will, that everyone may know who the ones are that brought so much Good into the world."

To this grave duty corresponds the specific right of the faithful, who feel the effects of Priests' solid formation and sanctity in a definite way.

70. A Continuous Task - The spiritual life of the Priest and his pastoral ministry go hand in hand with that ongoing personal formation to deepen and harmonize the human, spiritual, intellectual, and pastoral aspects of his formation.

This task, which should begin in the seminary, must be supported by the Bishops at various levels: national, regional and, above all, diocesan.

It is encouraging to note that there are already many Dioceses and Episcopal Conferences involved in promising initiatives aimed at enhancing an authentic permanent formation of their own Priests.

It is hoped that all Dioceses may be able to respond to this need.

However, where this may be impossible for the moment, it is advisable that they come to an agreement among themselves or contact those institutions or persons especially prepared to handle such a delicate task.

71. Instruments of Sanctification - on Sanctity - Ongoing formation presents itself as a necessary of means to the Priest of today in order to achieve the aim of his vocation: the service of God and of his People.

In practice, this consists in helping all Priests respond generously to the commitment demanded by the dignity and the responsibility which God conferred upon them through the sacrament of Orders; in guarding, defending, and developing their specific identity and vocation; and in sanctifying themselves and others through the exercise of their ministry.

This means that Priests must avoid any dualism between spirituality and ministry, for it is at the origin of some profound crises.

It is evident that in order to achieve this end of a supernatural order, the general criteria on which the permanent formation of Priests is to be organized must be discovered and analyzed.

Such general principles must be developed in light of the end proposed for the process of formation.

72. It Must be Imparted by the Church - Ongoing formation is a right-duty of the Priest and imparting it is a right-duty of the Church.

This is established in universal law. In fact, in the same way that the vocation to the sacred ministry is received in the Church, only the Church has the competence to impart the specific formation according to the responsibility proper to such ministry.

Therefore, permanent formation--an activity linked to the exercise of the Ministerial Priesthood--belongs to the responsibility of the Pope and of the Bishops.

V10 – 1.8.10 - (Concerning Houses of Reunions) Then He said to Father G.: “My son, courage, defend my cause; sustain – help those Priests whom you see a little disposed for this work. Promise every good in My Name to those who will commit themselves, and threaten those who cause contradictions and obstacles. Tell the Bishops and the leaders that if they want to save the flock, this is the only means. It is up to them to save the Shepherds, and up to the Shepherds to save the flock; and if the Bishops do not place the Shepherds in safety, how can the flock ever be saved?”

The Church, then, has the duty and the right to continue forming its Priests, helping them to progress in generous response to the gift which God has bestowed upon them.

On his part, the Priest has also received, as a demand of the gift connected with Ordination, the right to have the necessary help from the Church in order to carry out his service effectively and in a holy way.

73. It Must be Ongoing - The activity of formation is based on a dynamic demand intrinsic to the Ministerial charism, which is permanent and irreversible in itself.

Therefore this can never be considered finished, neither on the part of the Church which imparts it, nor on the part of the Priest who receives it.

It is therefore necessary that this be thought of and developed in such a way that all Priests may receive it keeping in mind the characteristics and possibilities that vary with age, condition of life, and assignments.

74. It Must be Complete - Such a formation must cover and harmonize all the dimensions of the formation of Priests.

Thus, it must tend to help each Priest achieve the development of a full human personality matured in the spirit of service to others, in whatever task he may receive; it will permit him to be intellectually prepared in the theological sciences as well as in the human sciences, insofar as they are linked with his ministry, in order to pursue his function as witness to the faith with a greater effectiveness; that he have a deep spiritual life, *nourished by intimacy with Jesus Christ* and by love for the Church; and so that he may pursue his pastoral ministry with zeal and dedication.

V27 – 2.11.30 – “...man was Created to Live in Intimacy with Us, in Our House, in Our Own Will, for Us to secure Our Joys and Perennial Happiness as well as his.”

In practice, such formation must be complete: spiritual, pastoral, human, intellectual, systematic and personalized.

75. Human Formation - This formation is extremely important in today's world, as it always has been.

The Priest must never forget that he is a man chosen among men to be at the service of men. To sanctify himself and carry out his Priestly mission, *he must present himself with an abundance of human virtues which render him worthy of esteem by those around him.* In particular he must practice goodness of heart, patience, kindness, strength of soul, love for justice, even-mindedness, truthfulness to his word, coherence in the duties freely assumed, etc.

It is likewise important that human virtues be reflected *in the Priest's social conduct*, correctness in the various forms of human relations, friendships, courtesy, etc.

V10 – 12.25.10 – “...*You Must Know* that this sorrow of Mine is still lasting, because the Priests of these times have banded together with

the Priests of those times. *They have been holding hands in their attachments to families, to interest, to exterior things, and they care very little, or not at all, about that which is interior. Even more, some have degraded themselves so much as to make even secular people understand how unhappy they are with their state, lowering their dignity down to the bottom, and below the secular themselves. Ah! My daughter, what prestige can their word still have among the peoples? Even more, because of them, the peoples keep deteriorating in the faith and into abysses of worse evils, groping their way in darkness, because they see no more light in Priests.* This is the reason for the necessity of Houses of Reunion of Priests, so that, freed from the mist of darkness by which he is invaded – families, interest, and cares for exterior things - the Priest may give out light of true virtues, and the peoples may turn back from the errors in which they have fallen. These reunions are so necessary, that every time the Church has reached the bottom, this has almost always been the means in order to make Her rise again, more beautiful and majestic.”

76. Spiritual Formation - Keeping in mind all that has been said with regards to spiritual life, we limit ourselves here to presenting some practical means of formation.

Above all, it would be necessary to deepen the understanding of the principal aspects of Priestly existence, especially referring to the biblical, patristic and hagiographic teachings in which the Priest must continually update himself, not only by reading good books but also by participating in courses of studies, congresses, etc.

Specific sessions may be dedicated to the care exercised in the celebration of the Sacraments as well as to the study of questions of spirituality such as Christian and human virtues, ways of praying, rapport between spiritual life and liturgical ministry, pastoral ministry, etc.

More particularly, it is hoped that each Priest, perhaps during spiritual retreats, would develop a concrete plan of life, possibly in agreement with his own spiritual director. The following points may be indicated:

- a. **daily meditation on the Word or on a mystery of the Faith; on the Book of Heaven**
- b. **daily personal encounter with Jesus Christ in the Eucharist apart from the devout celebration of the Holy Mass**
- c. **Marian devotion (Rosary, consecration or offering, intimate conversation)**
- d. **periods of doctrinal formation**
- e. **due rest**
- f. **renewed effort to put into practice the indications of the**

Bishop and to verify his convictions of adherence to the Magisterium and to ecclesiastical discipline

g. care for his communion and friendship with other Priests

77. Intellectual Formation - Considering the enormous influence which humanistic and philosophical trends have on modern culture, as well as the fact that some Priests have not received an adequate preparation in such disciplines and also because they come from different scholarly backgrounds, it is necessary that these meetings deal with the more relevant humanistic and philosophical themes or those that are “linked to the sacred sciences, particularly insofar as they benefit the exercise of the pastoral ministry”.

Such themes also constitute a valid aid in order to deal correctly with the principal arguments of fundamental, dogmatic and moral theology, of Sacred Scriptures, of Liturgy, of Canon Law and of Ecumenism, etc., bearing in mind that the teaching of these matters should not be simply problematic, informative and theoretical but must lead to an authentic formation: towards prayer, communion and pastoral action.

Things should be done in such a way that during Priestly encounters the documents of the Magisterium may be studied together in a profound manner, under an authoritative guide, so that the unity of interpretation and practice so useful in the work of evangelization-- may be facilitated in the pastoral work of the Dioceses.

Particular importance in intellectual formation must be given to the handling of themes which today have more relevance in cultural debates and pastoral practices, such as, for example, those related to social ethics, bioethics, etc.

A special treatment must be reserved to the questions posed by scientific advances, which are especially influential to the mentality of contemporary men.

Priests must be up-to-date and prepared to respond to questions that science may pose in its advancement.

They should not fail to consult well-grounded and sound experts.

It is of the greatest interest that the social doctrine of the Church be studied, deepened and disseminated.

The interests of the Priests who are in favour of the needy, and of all the faithful through them, must not remain as mere desires but be converted into specific efforts, always following the impulse of the magisterial teachings. “Today more than ever the Church is aware that her social message must find credibility in the first of all in her internal coherence and logic”.

An indispensable demand for the intellectual formation of Priests is the knowledge and use of these means, if well used, constitute a

providential instrument of evangelization, capable of reaching not only great masses of faithful but also of leaving a mark on their minds and behavior.

In this regard it would be opportune that the Bishop or the Episcopal Conference itself prepare programs and technical instruments appropriate for this goal.

Conclusion - The Master of the Harvest, who calls and sends workers to work in His Field (Mt 9:38) has Promised with Eternal Faithfulness: ***“I will give you Shepherds after My Own Heart”*** (Jer 3:15).

V20 – 11.6.26 – “...And once I have completed everything, I will Entrust My Kingdom to My Priests, so that, like second apostles of the Kingdom of My Will, they may be the Criers of It.”

V23 – 1.18.28 – “...I enjoy in seeing the interest that Priests take in these Writings that will form the Kingdom of My Will. This means that they appreciate the great Good of them, and each one would want to keep such a great Treasure with himself, to be the first to communicate it to others. And while the issue of who is going to win lasts, one approaches the other in order to consult one another on what to do. And I enjoy that more of My Priests get to know that there is this Treasure so great, of making Known the Kingdom of My Divine Will; and I use this to form the first Priests of My coming Kingdom of My Fiat.”

On this divine faithfulness that is always alive and operative in the Church,[264] rests the hope of receiving abundant and holy vocations to the Priesthood. Moreover, it has already been proven in many countries that the Lord will not deny his Church the necessary light to confront the fascinating adventure of casting the nets into the sea. The Church responds to the gift of God with acts of thanksgiving, fidelity, docility to the Spirit and a humble and persevering prayer.

In order to perform his apostolic mission, each Priest will bear, engraved on his own heart, the words of the Lord:

“Father, I have glorified you on earth, having accomplished the work which you have given me to do, to give Eternal Life to men” (Jn 17:2-4).

V6 – 10.29.04 – “...My Designs are accomplished only in one who attaches his works to perseverance.”

V6 – 4.11.05 – “...Perseverance is Seal of Eternal Life and Development of Divine Life.”

V19 – 6.15.26 – “...And since My Will wants to Establish Its Kingdom in the midst of peoples, through you I want to deposit this Celestial Doctrine in My Priests as My New Apostles, so that first I may form

with them the Link of Connection with My Will, and then they may transmit it into the midst of peoples.”

For this, the Priest will dedicate his own life to his brothers, living as a Sign of Supernatural charity, in obedience, in celibate chastity, with simplicity and with respect for discipline in the Communion of the Church.

Charity: V4 – 7.23.01 - “This is true charity: to destroy oneself in order to give life to others, to take upon oneself the evils of others, and to give Me one’s own goods.”

Obedience: V2 – 10.3.99 - “Do you want to know what obedience is? Obedience is the quintessence of love; obedience is the finest, the purest, the most perfect love, extracted from the most painful sacrifice - to destroy oneself in order to live again of God. Being most noble and divine, obedience tolerates nothing human in the soul, and nothing which does not belong to it. Therefore, all its attention is on destroying within the soul everything which does not belong to its divine nobility – that is, love of self. And once it has done this, it cares very little about whether it alone struggles and toils on behalf of the soul, while allowing the soul to rest peacefully. Finally, I Myself am obedience.”

MMP – Our Lady Speaks to the Priests, Her Beloved Sons: #169
The Second Sign: Lack of Discipline - February 2, 1979

#169 e - “Beloved sons, when I appeal to you to become littler, in My Arms, it is to make you like My Child, Jesus, through docile and perfect obedience to the Divine Will.”

Celibacy:

Pope Benedict XVI - Post-Synodal Apostolic Exhortation *Sacramentum Caritatis* [SC n. 24] - “The fact that Christ himself, the eternal Priest, lived his mission even to the sacrifice of the Cross in the state of virginity constitutes the sure point of reference for understanding the meaning of the tradition of the Latin Church. It is not sufficient to understand Priestly celibacy in purely functional terms. Celibacy is really a special way of conforming oneself to Christ’s own way of life. This choice has first and foremost a nuptial meaning; it is a profound identification with the heart of Christ the Bridegroom who gives his life for his Bride.”

Celibacy:

Pope John Paul II - Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis* - “It is especially important that the Priest understand the theological motivation of the Church’s law on celibacy. Inasmuch as it is a law, it expresses the Church’s will, ... a will [that] finds its ultimate

motivation in the link between celibacy and sacred Ordination, which configures the Priest to Jesus Christ the Head and Spouse of the Church. The Church, as the Spouse of Jesus Christ, wishes to be loved by the Priest in the total and exclusive manner in which Jesus Christ her Head and Spouse loved her. Priestly celibacy, then, is the gift of self *in* and *with* Christ to his Church and expresses the Priest's service to the Church in and with the Lord." (9)

Simplicity:

V2 – 5.19.99 - "I communicate Myself both to the humble and to the simple, because they immediately believe in my graces and take them into great consideration, though they may be ignorant and poor. But with these others you see, I am very reluctant, because the first step which draws the soul near Me is belief; and it happens that these, with all of their science and doctrine, and even holiness, never come to experience a ray of celestial light – that is, they walk along the natural way, and they never arrive at touching, even slightly, that which is supernatural. This is also the reason for which in the course of my mortal life there was not one learned, one Priest, one man of power, among my followers, but all ignorant and of low condition – because these were more humble and simple, and also more disposed to make great sacrifices for Me."

Simplicity:

V7 – 10.3.06 - "My daughter, simplicity fills the soul with Grace to the point of diffusing outside; so, if one wanted to constrain Grace within her, this could not be done. In fact, just as the Spirit of God, because He is most simple, diffuses everywhere without effort or strain, but rather, naturally; in the same way, the soul who possesses the virtue of simplicity diffuses Grace into others without even realizing it."

In his work of evangelization, the Priest transcends the natural order to direct himself "in things that belong to God" (Heb 5:1). He, in fact, is called to raise man, generating in him Divine Life and making him grow towards fullness in Christ.

CCC - 52 *God, Who "Dwells in Unapproachable Light," wants to Communicate His Own Divine Life to the men He Freely Created, in order to Adopt them as His Sons in His Only-Begotten Son.³ By Revealing himself God wishes to make them capable of responding to Him, and of knowing Him, and of loving Him far beyond their own natural capacity.*

CCC - 505 - *Participation in the Divine Life arises "not of blood nor of the will of the flesh nor of the will of man, but of God.*

V23 – 1.18.28 – “...having to form My chosen people, from which and within which the future Messiah was to be Born, from that same people I formed the Priesthood, that instructed the people and prepared them for the great good of Redemption. I gave them Laws, Manifestations and Inspirations, upon which the Sacred Scriptures were formed, called the Bible; and all were intent on the study of It.

“Then, with My coming upon earth, I did not destroy Sacred Scriptures; on the contrary, I Supported them; and My Gospel, that I Announced, opposed them in nothing; on the contrary, they sustained each other in an Admirable Way. And in forming the New Nascent Church, I formed the New Priesthood, that does not detach itself either from Sacred Scriptures or from the Gospel. All are intent upon them in order to instruct the peoples; and it can be said that anyone who did not want to draw from this Salutary Fount does not belong to Me, because these are the Basis of My Church and the very Life with which the peoples are formed.

For this reason, an authentic Priest impelled by his fidelity to Christ and to the Church constitutes, in reality, an incomparable Force of true progress for the entire world. “The new evangelization needs new preachers, and these are the Priests who strive to live their Priesthood as a Specific Way to Sanctity”.[265]

V23 – 1.18.28 – “Now, what I Manifest on My Divine Will, and that you write, can be called ‘*The Gospel of the Kingdom of the Divine Will.*’ In nothing does It oppose either Sacred Scriptures or the Gospel that I Announced while being on earth; on the contrary, It can be Called the Support of one and of the other. And this is why I allow and I call Priests to come—to read the Gospel, all of Heaven, of the Kingdom of My Divine Fiat, so as to say, as I said to the Apostles: ‘Preach It throughout the whole world.’ In fact, in My Works I make use of the Priesthood; and just as I had the Priesthood before My Coming in order to prepare the people, and the Priesthood of My Church in order to Confirm My Coming and Everything I did and said, so will I have the Priesthood of the Kingdom of My Will.”

God’s works are performed by men of God! Like Christ, the Priest must present himself to the world as a model of Supernatural Life: “For I have given you an Example, that as I have done to you, so you do also” (Jn 13:15).

Christ Offered Himself to His Father for Our Sins – CCC- Our participation in Christ’s sacrifice - 618 ...He calls His disciples to “take up [their] cross and follow [him],” for “Christ also Suffered for [us], leaving [us] an example so that [we] should follow in his steps.”

In fact Jesus desires to associate with His Redeeming Sacrifice those who were to be its first beneficiaries. This is achieved Supremely in the case of His Mother, Who was Associated more Intimately than any other person in the Mystery of His Redemptive Suffering. Apart from the Cross there is no other ladder by which we may get to Heaven.

V26 – 8.25.29 – “...Therefore, the Seed of the Kingdom of My Will was Created by Me in the Act of My Praying, as I formed and recited the ‘Our Father.’ And if I taught it to the Apostles, it was so that the Church, by reciting it, might water and fecundate this Seed, and they might dispose themselves to Model their lives according to the Dispositions of My Divine Fiat.”

V35 – 3.4.34 – “Now the soul who enters into It (Divine Will) breaks the prison, knocks down the unhappy city without ways, without exits, and united with the Power of My Volition, the Divine Engineer forms the plan of the city, orders the ways, the communications, and acting as Insuperable Craftsman, *forms the New Citadel of the soul with such Mastery as to form the ways of communication in order to let other souls enter and form so many citadels in order to be able to form a Kingdom. The first (Luisa, Pope, Priests) will be the model of the others.*

The testimony reflected by his life gives the Priest his qualification and constitutes his most convincing sermon. The same ecclesiastical discipline lived with real interior motivation turns out to be a providential aid in which to live his own identity, foster charity and allow his testimony to shine forth.

Without this, all cultural preparation or rigorous organization would merely be an illusion. “Doing” without “being with Christ” is meaningless. Here lies the horizon of the identity, life, ministry and permanent formation of the Priest; a task of immense work: open, courageous, enlightened by faith, sustained in hope and rooted in charity. In this urgent and necessary work, nobody is alone. It is necessary that Priests be assisted by an exemplary, authoritative and vigorous action of pastoral government by their own Bishops, in communion with the Apostolic See as well as the fraternal collaboration of all the clergy and the entire People of God.

V33 – 3.26.37 - “Now, these souls who Live in My Will are disposed to receiving all the Sufferings of My Humanity—because it being impossible for Me to Suffer, because I AM Glorious in Heaven, My Will with Its Omnipotent Breath Creates the Sufferings, the Sorrows, and forms there My Living Humanity that Substitutes for Me in Everything—and they are the New Saviors who give their life in order

to save the entire world. In fact, from Heaven I look at the earth and I find as many Jesuses who, taken by the same Folly of My Love, give their life at the cost of sufferings and of death in order to tell Me: ‘I am Your faithful copy, the sufferings make me Smile because I enclose souls.’”

To Mary, Mother most faithful, each Priest may entrust himself.

In her who “was the model of that maternal love which must inspire all who cooperate in the regeneration of men in the apostolic mission of the Church”, Priests will find constant protection and help for the renewal of their lives and help to draw out from their Priesthood a renewed and more intense zeal for the extension of the Gospel on the threshold of the third millennium of Redemption.

V33 – 5.13.35 - “It gives labor to the Celestial Mother, because finding My Divine Will in the creature, She finds one who keeps Her company, who receives Her Maternity as daughter. She finds one to whom to communicate Her Fecundity, Her Acts done in My Volition. She finds one in whom She can make Her Model and Her faithful Copy, and O! the contentment of this Celestial Mother, Her diligent Labor, Her Cares, Her Maternal Attentions, so that She can act as True Mother and can give Her Inheritance.

MMP- Our Lady Speaks to the Priests, Her Beloved Sons:

#213 The Way of Unity - October 27, 1980 - 213 I – “And who, better than your Heavenly Mother, can help you to love, understand and have compassion for each other, to know and esteem each other? For this reason a true reunion of Christians is not possible without an effort towards interior conversion and purification, in order to attain solely the fulfillment of the Divine Will.”

His Holiness Pope John Paul II, on 31 January 1994, approved this Directory and authorized its publication. Jose T. Card. Sanchez Prefect +Crescenzo Sepe Titular Archbishop of Grado Secretary

With the Blessing of Pope Leo XIII - Priests bring Healing with Curative Waters¹⁶ - Our Lady of America, The Immaculate Virgin, Patroness of Our Land

In the lowlands of the once Kneipp Springs Sanitarium, Rome City, Indiana, now known as the Mother of Mercy Chapel, where *Our Lady of America, the Immaculate Virgin*, allegedly Appeared to Sister Mary Ephrem in 1956, are twelve magnetic springs. At this site, the

16 <https://bookofHeaven.com/our-lady-of-america/our-lady-of-america-booklet/>

treatments of Monsignor Sebastian Kneipp were practiced. *'A great many invalids were annually cured of chronic ailments by drinking waters from these springs.'*

Monsignor Kneipp's treatment was essentially summarized as 'the principals of hydrotherapy - treatment of disease or disability by external application of water - united with simple living, wholesome exercise and regulated rest.'

"Oh, if the poor, agonized, ailing humanity would only come to understand that only in the return to nature, a change of life for the better is possible!" - Monsignor Sebastian Kneipp

Nihil Obstat (Remy Lafort S.T.D. Censor) and the Imprimatur (+John Cardinal Farley, Archbishop of New York) both on October 1, 1910) refer back to the Catholic Encyclopedia Vol.8 New York: Robert Appleton Company 1910

Monsignor Sebastian Kneipp and His Approved Methods for Healings, Pictured are His Holiness, Pope Leo XIII receiving in audience Reverend Sebastian Kneipp, conferring upon him the distinction of Secret Chamberlain; promoted to Monsignor by Pope Leo XIII - The curative waters at the Rome City, Indiana chapel can be used by Priests for healings of the peoples, together with the relic of the Servant of God Luisa Piccarreta, and potentially that of the Seer, Sister Mary Ephrem, through Our Lady of America, the Immaculate Virgin, Patroness of the United States of America.



PRAYER TO THE MOST BLESSED VIRGIN MARY

O Mary, Mother of Jesus Christ and Mother of Priests, accept this title which we bestow on you to celebrate your motherhood and to contemplate with you the Priesthood of your Son and of your sons,
O Holy Mother of God.

Mother of Christ, to the Messiah-Priest you gave a body of flesh through the anointing of the Holy Spirit for the salvation of the poor and the contrite of heart, guard Priests in your heart and in the Church,
O Mother of the Saviour.

O Mother of Faith, you accompanied the Son of Man at the temple, in fulfilment of the promises made to the Fathers, give to the Father for his glory, the Priests of his Son, O Ark of the Covenant.

O Mother of the Church, among the disciples in the Cenacle you prayed to the Spirit for the new People and their Shepherds, obtain for the Order of Presbyters the full measure of gifts, O Queen of the Apostles.

O Mother of Jesus Christ, you were with him from the beginning of his life and in his mission, you sought the Master among the crowd, you stood beside him when He was lifted up from the earth, consumed as the one eternal sacrifice, and you had John, your son, close by, accept from the beginning those who have been called protect their growth, in their life ministry accompany your sons,

O Mother of Priests. Amen!



**PRAYER TO OUR LADY OF
AMERICA,
PATRONESS OF OUR
LAND**

O Immaculate Mother, Queen of our country, open our hearts, our homes, and our land to the coming of Jesus, Your Divine Son. With Him, Reign over us, O

Heavenly Lady, so Pure and so Bright with the Radiance of God's Light Shining in and about you. Be our Leader against the powers of evil set upon wresting the world of souls, Redeemed at such a Great Cost by the Sufferings of Your Son and of Yourself, in Union with Him, from that same Savior, Who Loves us with Infinite Charity. We gather about You, O Chaste and Holy Mother, Virgin Immaculate, Patroness of our beloved land, determined to fight under Your Banner of holy purity against the wickedness that would make all the world an abyss of evil, without God and without Your Loving Maternal Care. We consecrate our hearts, our homes, our land to Your Most Pure Heart, O Great Queen, that the Kingdom of Your Son, our Redeemer and our God, may be firmly established in us. We ask no Special Sign of You, Sweet Mother, for we believe in Your Great Love for us, and we place in You our entire confidence. We promise to honor You by faith, love, and the purity of our lives according to Your Desire. Reign over us, then, O Virgin Immaculate, with Your Son Jesus Christ. May His Divine Heart and Your Most Chaste Heart be ever Enthroned and Glorified among us. Use us, Your children of America, as Your instruments of peace among men and nations. Work Your Miracles of Grace in us, so that we may be a glory to the Blessed Trinity, Who Created, Redeemed, and Sanctifies us. May Your Valiant Spouse, St. Joseph, with the Holy Angels and Saints, assist you and us in "Renewing the face of the earth." Then when our work is over, Come, Holy Immaculate Mother, and

as our Victorious Queen, Lead us to the Eternal Kingdom, where Your Son Reigns Forever as King. Amen (200 days)

Written at the Behest of Our Lady, October 5, 1956

by Sister Mary Ephrem

Nihil Obstat: Daniel Pilarczyk, S.T.D.

Imprimatur: +Paul F. Leibold, V.G. Cincinnati, Jan. 25, 1963



A young Padre Bernardino with Photo of Luisa

PART III – PEOPLE PERTAINING TO LUISA

- 1. Spiritual Fathers and Confessors**
- 2. Popes During the Life of Luisa**
- 3. Bishops During the Life of Luisa and those of Her Cause**
- 4. People Connected to the Life and Cause of Luisa**
- 5. Saints Related to Luisa**
- 6. Letters of Luisa to Bishops and Priests**

1. Spiritual Fathers and Confessors

“Everyone has a soul to save, so treat each other equal as one family, live as a big family, and make the Loving Heart of Jesus known more and more. He is the Sacrament of the Altar, the Prisoner of Love forgotten by many. He is the Solitary One Who Gifts Himself. I have Gifted it to you and with respect and true love, you are to gift Him to others.” – Our Lady of Revelation 2.21.48

Fr. Cosma Loiodice – friar and first Confessor. The intervention of Augustinian Fr. Loiodice was necessary when the phenomenon of being in a state of ‘petrification’ began for Luisa. Fr. Loiodice left Corato in 1886.

Fr. Michele De Benedictis – Luisa’s Confessor in childhood, appointed in 1884 as her official Confessor by order of Bishop Giuseppe de’ Bianchi Dottula.

Fr. Gennaro di Gennaro – parish Priest of San Giuseppe, her Confessor from 1898 to 1922; he ordered the Servant of God Luisa to keep a record of what the Lord revealed to her day by day.

Saint Annibale Maria di Francia – from 1919 to 1927, at the Bishop's orders, he was Luisa Piccarreta Extraordinary Confessor, the ecclesiastical editor of the Servant of God's writings. Volumes 1-19 of the writings bear his *Nihil Obstat*. He published some of her works, including *L'orologio della Passione* in 1915. He was Canonized on May 16, 2004 by Pope John Paul II.

Mgr. Ferdinando Cento – Apostolic Nuncio and Cardinal of the Holy Roman Church.

Fr. Francesco De Benedictis – Confessor from 1922 to 1926, successor to Fr. Gennaro Di Gennaro.

Fr. Felice Torelli – parish Priest of Santa Maria Greca.

Fr. Ciccio Bevilacqua – Coadjutor of the principal church, occasional Confessor.

Fr. Luca Mazzilli – coadjutor, occasional Confessor.

Fr. Benedetto Calvi – regular Confessor, from 1926 to 1947, appointed by Archbishop Giuseppe Leo.

Fr. Peppino Ferrara – occasional celebrant.

Fr. Vitantonio Patruno – occasional celebrant.

Fr. Clemente Ferrara – archPriest and occasional celebrant.

Fr. Cataldo Tota – rector of the Seminary of Bisceglie and parish Priest of the Church of San Francesco.

Mgr. Michele Samarelli – Vicar General of Bari.

Mgr. Ernesto Balducci – Vicar General of Salerno.

Mgr. Luigi D'Oria – Spiritual Director of the regional Seminary of Molfetta and Vicar General of Trani.

Many other religious and secular Priests, who are not listed here, also regularly visited the house of the Servant of God.

2. Popes During the Life of Luisa

Luisa's life spanned the reign of six Popes of the Catholic Church. The reign of each Pope represents a different phase of Luisa's Mission of the Divine Will.

Ven. Pius IX (1846-78) – “Luisa the Hidden Life”

Leo XIII (1878-1903) – “Luisa the Sun of the Divine Will”

St. Pius X (1903-14) – “Luisa the Divine Mirror”

Benedict XV (1914-22) – “Luisa the New Office”

Pius XI (1922-39) – “Luisa the Persecution”

Pius XII (1939-58) – “Luisa the Solitude”

Venerable Pius IX (1846-78)

His insignia was the Cross,

Motto: Crux de Cruce (the Cross of the Cross)

“Luisa the Hidden Life”

Luisa’s “Hidden Life” of 12 years from her birth on April 23, 1865 until 1877, her first vision of Jesus carrying the Cross.

Leo XIII (1878-1903)

Motto: “Lumen in Caelo” (Sunshine in Heaven).

“Luisa the Sun of the Divine Will”

On March 8, 1898, because of Luisa’s definitive immobility, she was granted permission by a rescript of Pope Leo XIII for a period of seven years, to have Holy Mass celebrated in the house. Either her Confessor officiated or some delegate of his. This privilege was confirmed by Pope Saint Pius X in 1907.

“They imposed it on me [Luisa] to pray in order to know from You (Our Lord), whether I have to do it¹⁷ or not; and instead of being with me, You told me: **“This will serve to make known the land that the Sun of My Will was to illumine, in order to Form Its Kingdom.”** (c.f. *“Notebook of Childhood Memories”*, 7.15.26)

Pope Saint Pius X

Motto: “Instaurare Omnia in Christo” (Restore all things in Christ) (1903-14)

“Luisa the Divine Mirror”

St. Pius X granted an extension of Leo XIII’s rescript that allowed the celebration of Holy Mass in Luisa’s home.¹⁸

An 11-year period when “Luisa the Divine Mirror”¹⁹ completed the very important book *“The Twenty-Four Hours of the Passion of Our Lord Jesus Christ”*, that was soon followed by WWI.

Father Annibale, as Censor of the Writings, obtained the *Imprimatur* from His Excellency the Archbishop of Trani, Giuseppe

17 Writing about her childhood. For Luisa “a new obedience comes out into the field to torture my poor and insignificant existence.” *“Notebook of Childhood Memories”*, July 15, 1926.

18 A privilege that was granted to very few people back then, even though Pope Pius X fervently favored it. Source: *“The Sun of My Will Luisa Piccarreta”* by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 96.

19 V7 – 10.13.06 - Our Lord to Luisa: *“So, that which you write, spoken by Me, can be called ‘Divine Mirror’.”*

M. Leo, for the Volumes written by Luisa (at that time there were already nineteen).

Several witnesses also relate that one day, Father Annibale came to the house of Luisa more content than ever and said that he had brought “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*” book to the Holy Father, Pius X, who had received Father Annibale several times in private audience. **Father Annibale was reading to the Pope one of the Hours (that of the Crucifixion), when the Pope interrupted, saying:**

“Not this way, Father, but kneeling one must read. It is Jesus Christ who is speaking.”

Benedict XV (1914-22)

**Motto: “*In Te Domine Speravi, Non Confundar In Aeternum*” (In thee, O Lord, have I trusted: let me not be confounded forevermore)
“Luisa the New Office”**

On June 28, 1914 WWI started, and shortly thereafter, on August 20, 1914, Pope Pius X finished his reign as Pope and was succeeded by Pope Benedict XV.

V11 – 11.6.14 - As I continued the usual *Hours of the Passion*, my Lovable Jesus told me: “My daughter, the world is in continuous act of renewing My Passion; and since My Immensity envelopes everything, inside and outside the creatures, from their contact I AM forced to receive nails, thorns, scourges, scorns, spit and all the rest that I suffered in the Passion – and still more. Now, at the contact with souls who do these Hours of My Passion I feel the nails being removed, the thorns shattered, the wounds soothed, the spit taken away. I feel I AM Repaid in Good for the evil that others do to Me, and in feeling that their contact does no harm to Me, but Good, I lean more and more on them.”

In addition to this, returning to speak about these *Hours of the Passion*, Blessed Jesus said: “My daughter, Know that by doing these Hours the soul takes My Thoughts and makes them her own; she takes My Reparations, Prayers, Desires, Affections, and even My most intimate Fibers, and makes them her own. And rising up between Heaven and earth, she does My same Office, and as co-redemptrix, she says with Me: “*Ecce ego, mitte me* [Here I am, send me] – I want to Repair for all, Answer for all, and Impetrate Good for all’.”

Pius XI (1922-39)

**Motto: “*Raptim Transit*” (It goes by swiftly; Job 6:15)
“Luisa the Persecution”**

Pius XI established the beautiful Feast of Christ the King on December 11, 1925.

Pope Pius had much sorrow. He grieved over the sufferings of his children in Mexico, Russia, Spain, and Germany.

V25 – 10.28.28 – “My daughter, the Church does nothing but intuitively grasp what She Must Know on My Divine Will and how Its Kingdom Must Come. Therefore, this Feast is the prelude of the Kingdom of My Divine Fiat. Indeed, the Church is doing nothing other than honoring My Humanity with those Titles which, by Right, are Due to It; and **when She has given Me all the Honors that Befit Me, She will move on to Honor and to institute the Feast to the Kingdom of My Divine Will, by which My Humanity was Animated.** The Church proceeds step by step, and now She institutes the Feast to My Heart, now She consecrates the century, in all solemnity, to Christ the Redeemer, and now She moves on, with greater solemnity, to institute the Feast to Christ the King. Christ the King means that He Must have His Kingdom, He Must have peoples worthy of Such a King. And who will ever be able to form for Me this Kingdom if not My Will? Then, Yes, will I be able to say: ‘I have My people – My Fiat has Formed it for Me.’ Oh! if the leaders of the Church knew what I have Manifested to you about My Divine Will, what I Want to do, Its Great Prodigies, My Yearnings, My Sorrowful Heartbeats, My Anguishing Sighs, for I Want My Will to Reign, to make everyone happy, to Restore the human family - they would feel that in this Feast of Christ the King is nothing other than the Secret Echo of My Heart which, Echoing in them, without their knowing it, has them institute for Me the Feast of Christ the King in order to Call their attention and reflection. ‘Christ the King... And His True people – where are they?’ And they would say: **‘Let us hasten to make His Divine Will known; let us let It Reign, that we may give a people to Christ the King, whom we have called So. Otherwise, we have honored Him with words, but not with facts.’**”

On May 11, 1938, the Volumes were taken away from Luisa. The obligation to write stopped on December 28, 1938.

Pius XII (1939-58) (Angelic Shepherds)

Motto: “Opus justitiae pax” (The work of justice [shall be] peace; Is. 32:17)

“Luisa the Solitude”

Pope Pius did much to save Rome from destruction, and Jews, refugees, and all manner of hunted folk found safety in the tiny Papal State.

He purportedly experienced mystical visions of both Jesus and Mary. After one of these “visions” he reportedly told one of

his assistants, “Mankind must prepare itself for sufferings such as it has never before experienced.”

The last period of Luisa’s “Life of Solitude” lasting nine years, beginning with the start and completion of WWII and ending on March 4, 1947 only four months after Karol Wojtyla was ordained a Priest. On November 27, 1948 Luisa was given the title “Servant of God” on a holy card bearing the *Nihil Obstat* of Archbishop Reginaldo Addazi, O.P., the Ordinary for Luisa’s archdiocese of Trani-Nazareth at the time of her death.

3. Bishops During the Life of Luisa and those of Her Cause

“Call me and make others call me Mother. I am Mother of the pure Clergy, Mother of the holy Clergy, Mother of the united Clergy, Mother of the faithful Clergy and Mother of the living Clergy. Do not forget that the world is watching, expecting and wanting the example of a holy life from you, lived heroically.”- Our Lady of Revelation 2.21.48

Archbishop Giuseppe de’ Bianchi Dottula – 1848-1892

Archbishop Domenico Marinangeli – 1893-1898

Archbishop Tommaso de Stefano – 1898-1906

Archbishop Giulio Vaccaro – 1906, administrator

Archbishop Francesco P. Carraro, – 1906-1915

Archbishop Giovanni Régine – 1915-1918

Archbishop Eugenio Tosi – 1918-1920 administrator

Archbishop Giuseppe Maria Leo – 1920-1939

Archbishop Francesco Petronelli – 1939-1947. He died on June 16, 1947, three months after the pious death of Luisa Piccarreta.

Archbishop Reginaldo Giuseppe Maria Addazi O.P. - 1947-1971. He gave Luisa the title of “Servant of God” and authorized the issue of a relic card with a picture of Luisa, a relic of Luisa and a prayer for Luisa’s Beatification.

Archbishop Giuseppe Carata – 1971-1990. He began the Association of the Divine Will²⁰ with Canonical Approval in 1986 after procedures that had lasted for ten years. At the same time, he gave orders, at the request of Cardinal Palazzini, Prefect of the Sacred Congregation for the Causes of Saints, for testimonies to be collected regarding the Servant of God.

²⁰ Now named “The Pious Association Luisa Piccarreta Little Children of the Divine Will”.

Archbishop Carmelo Cassati, M.S.C. – 1990-1999. He opened Luisa Piccarreta’s Cause of Beatification on the day of the Feast of Christ the King, November 20, 1994.

Archbishop Giovanni Battista Pichierri – 1999-2017. He requested that the Cause of Beatification of the Servant of God Luisa Piccarreta be continued. He also stated that a “typical and critical edition” of Luisa’s writings will be issued.

The Diocesan process of inquiry and documentation within the Diocese of Trani-Barletta-Bisceglie-Nazareth was completed in October 2005, and he closed the Diocesan Inquiry. Luisa’s Cause was then passed on to the Congregation for the Causes of the Saints at the Vatican.

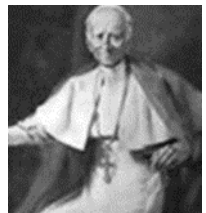
Archbishop Leonardo D’Ascenzo – since 2017. Current Archbishop of Trani-Barletta-Bisceglie-Nazareth. In his March 4, 2020, Prot. N. 113/20/C3, Communication n. 4 regarding the Servant of God Luisa Piccarreta he wrote: “A team of experts, organized by the Luisa Piccarreta Association – P.F.D.V., has spent nearly five years carrying out the arduous and complex task of carefully transcribing the original manuscripts of her Diary notebooks, and has delivered a text faithful to the original, as desired by the Congregation for the Causes of Saints.

4. People Connected to the Cause of Luisa

“Outside the Church of the Truth, the One Holy, Catholic, Apostolic and Roman, Church there is no real peace, there is no True love and there is no True Salvation. The Priest is your True Salvation; he is your True Sanctification, only in this way. That is: pay attention and put into practice his teaching of the Truth coming out of his mouth. Be purified by the consecration he received for the distribution of Spiritual Goods. Although he is in the sorrow of the world, he is away from the evil of the world, because in the Plans of Redemption he represents Jesus Himself. It will be Him Speaking to you and My Son in the Priest together; they are working in the Love and Truth of My Son.” - Our Lady of Revelation 8.15.58

POPE LEO XIII

On March 8, 1898, because of Luisa’s definitive immobility, she was granted permission by a rescript of Pope Leo XIII for a period of seven years, to have Holy Mass celebrated in the house. Either her Confessor officiated or some delegate of his. This privilege was confirmed by Pope Saint Pius X in 1907.





POPE SAINT PIUS X

Pope Pius X sent money to relieve the victims of the December 28, 1908 earthquake in Messina, Sicily and Calabria, Southern Italy, including private funds specially earmarked for the orphans. Through his Fatherly concern for the orphans of Messina, the pope formed a deep admiration for **St. Annibale di Francia**, an esteem destined to have a profound impact on Luisa Piccarreta's life and work.

St. Pius X paid great attention to Luisa Piccarreta: Luisa submitted her writings to St. Pius X before having them printed.²¹

Aunt Rosaria²² affirmed that after reading some of Luisa's writings, especially her famous work on the Passion of Our Lord, published under the title *L'orologio della Passione*, St. Pius X said to him (Saint Annibale): "*Dear Father, you must read these writings on your knees, because it is Our Lord Jesus Christ who is speaking in them.*" And it was the Holy Pontiff who urged St. Annibale to publish them.

St. Pius X also granted an extension of Leo XIII's rescript that allowed the celebration of Holy Mass in Luisa's home.²³

Much still remains to be said about the relations between St. Annibale, the Servant of God Luisa Piccarreta and St. Pius X, for whom Luisa had great veneration. At that time, she already revered him as a saint, and on various occasions said these words: "*The Lord has given the Church two great Pontiffs in these times; the first, a beloved son of Our Lady*", with reference to Pius IX, "*the second, a great defender of the faith and of the Eucharist.*" (with reference to Pius X).

In his Encyclical *E Supremi* St. Pius X wrote:

²⁴ *Since, however, it has been pleasing to the Divine Will to raise our lowliness to such sublimity of power, we take courage in Him who strengthens us; and setting ourselves to work, relying on*

21 "17 Years", by Fr. Bernardino Giuseppe Bucci, O.F.M.
<https://luisapiccarreta.me/saint-annibale-maria-di-francia/17-years>

22 "Aunt Rosaria", as Fr. Bucci often refers to her, was the sister of Fr. Bucci's Father. Aunt Rosaria Bucci was "*Luisa's faithful confidant*", who lived with Luisa and assisted Luisa for forty years.

23 A privilege that was granted to very few people back then, even though Pope Pius X fervently favored it. Source: "*The Sun of My Will Luisa Piccarreta*" by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 96.

24 *E SUPREMI; Encyclical of Pope Pius X on the restoration of all things in Christ to the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in Peace and Communion with the Apostolic See.*

the Power of God, we proclaim that we have no other program in the Supreme Pontificate but that “of restoring all things in Christ” (Ephes. i., 10), so that “Christ may be all and in all” (Coloss. iii, 2). Some will certainly be found who, measuring Divine things by human standards will seek to discover secret aims of Ours, distorting them to an earthly scope and to partisan designs. To eliminate all vain delusions for such, We say to them with emphasis that We do not wish to be, and with the Divine assistance never shall be aught before human society but the Priest of God, of whose authority we are the depository. The interests of God shall be our interest, and for these we are resolved to spend all our strength and our very life. Hence, should anyone ask us for a symbol as the expression of our will, we will give this and no other: “To renew all things in Christ.” In undertaking this glorious task, we are greatly quickened by the certainty that we shall have all of you, venerable brethren, as generous cooperators.

V6 – 4.23.12 - Then He [Jesus] added: **“True Sanctity is in doing My Will, and in Reordering all things in Me.** Just as I keep everything in Order for the creature, so should the creature Order all things for Me and in Me. My Will keeps all things in Order.”

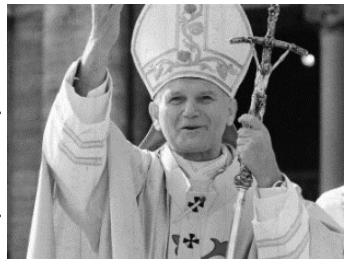
On St. Pius X’s tombstone is written:

*“Born poor and humble of heart, undaunted champion of the Catholic faith, zealous to **Restore all things in Christ**, crowned a holy life with a holy death.”*

POPE SAINT JOHN PAUL II

(of the Eclipse of the sun)

Canonical Decree of March 4, 1987 for the Association of Luisa Piccarreta in Corato, Italy was issued under the reign of Pope John Paul II. Then, on the Solemnity of Christ the King, November 20, 1994 Mons. Carmelo Cassati, Archbishop of Trani-Barletta-Bisceglie, having received the Non Obstat issued by the Congregation for the Causes of Saints, Blessed the opening of the Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta.



V6 – 9.2.05 - I [Luisa] found myself outside of myself and **I could see the Holy Father, assisted by our Lord, writing about a New Way in which Priests should conduct themselves** – what they Must Do, what they Must Not Do, where they Must Not Go...”

Address of His Holiness Pope St. John Paul II to the Rogationist Fathers:

To the Very Reverend Father Pietro Cifuni, Superior General of the Rogationist Fathers of the Heart of Jesus²⁵

...Very Reverend Father and dear spiritual sons of Bl. Annibale Maria di Francia, your vocation is in the “*Rogate*” spirit; your mission consists in spreading it! May the richness and timeliness of the charism of which you are the heirs and trustees spur you more each day to make its gifts of grace bear fruit for your religious family, for your path of evangelical perfection, for your distinguished and generous service to the whole Church.

The modern means that human sciences and contemporary technology make available and that you rightly try to use in your apostolic work will only be effective if they are sustained and guided by the original charismatic inspiration of **the blessed founder, who saw in the “*Rogate*” the means God himself had provided to bring about that “new and Divine” holiness with which the Holy Spirit wishes to enrich Christians at the dawn of the third millennium, in order to “make Christ the heart of the world”.**

Excerpt from one of Pope John Paul II’s General Audiences:²⁶

Referring to the account of creation in the book of Genesis and **interpreting Jesus’ Resurrection as the “new creation”**, the Apostle Paul can thus say: “The first man Adam became a living being; the last Adam became a life-giving spirit” (1 *Cor* 15:45). In a mysterious but real way, all who believe in Christ share in his glorified reality through the outpouring of the Holy Spirit.

Through the office of Cardinal Joseph Ratzinger, Pope John Paul II permitted the copying of the original Volumes of Luisa that were contained in Vatican Archives. It took four days, ending on **February 2, 1996 – the Feast day of the Presentation of Our Lord, a Feast day of Light: “*A Light to reveal You to the nations and the Glory of Your people Israel*”** Luke 2:32²⁷

25 From the Vatican, Address of His Holiness Pope John Paul II to the Rogationist Fathers, 16 May 1997, © Copyright 1997 - *Libreria Editrice Vaticana*.

26 “*Our bodies will share in the Resurrection*”, John Paul II, General Audience, Wednesday, November 4, 1998.

27 From the Canticle of Simeon, *Nunc Dimittis*.



MOST REVEREND CARDINAL JOSEPH ALOYSIUS RATZINGER

Born and Baptized April 16, 1927

– Month of the Holy Eucharist

– Birth name – Joseph Aloysius Ratzinger -

**Named after St. Aloysius, as was Servant of God
Luisa Piccarreta on her Baptismal certificate**

(Pictured with José Luis Acuña of Mexico)

“The world offers you comfort. But you were not made for comfort. You were made for greatness.” – Pope Benedict XVI

“When the Cause for Beatification and Canonization of Luisa Piccarreta was officially proposed, Cardinal Joseph Ratzinger (Pope Benedict XVI), at that time the Prefect of the Congregation for the Doctrine of the Faith, nullified the previous condemnations of the Index, thereby **removing the impediment to Luisa’s Cause**. Thus, on the Feast of Christ the King, Sunday November 20, 1994, the process for the Cause of the Servant of God Luisa Piccarreta was finally opened. And most recently, the second theologian assigned to evaluate the writings of Luisa Piccarreta by the Vatican Congregation for the Causes of the Saints has given a positive, that is, a favorable judgement. This means that both of the official censors *librorum* for the Cause of Luisa have found nothing contrary to the faith in her writings, and her Cause can now go forward.” - Padre Bernardino Bucci, OFM

‡His Eminence and Joseph Cardinal Ratzinger, Prefect of the Sacred Congregation for the Doctrine of the Faith during the Pontificate of His Holiness Pope John Paul II, has been chosen by the Holy Spirit as the Supreme Pontiff of the Holy Roman Catholic and Apostolic Church, precisely in these times in which the Era of the third Divine *Fiat* begins, as the fulfillment to the petition of the Our Father: “*Adveniat Regnum tuum. Fiat Voluntas Tua sicut in Caelo et in terra*”. And His Holiness Benedict XVI knows about it, as God had prepared him over time making him know and study the writings of Luisa Piccarreta, “The Little Daughter of the Divine Will”, chosen by God for the mission of opening the Doors of the Kingdom of the Divine Will on earth as It is in Heaven.

Monsignor Ricardo Guízar ...at the end of 1989 when he made his visit “*Ad Limina Apostolorum*” – visit that, every five years, every Bishop makes to the Holy Father to inform him about the diocese in his charge – he also made an appointment with the Prefect of the Congregation for the Doctrine of the Faith, Holy Office, the Cardinal

28 Excerpts from Alejandra Acuña; Article “*His Holiness Benedict XVI and Luisa Piccarreta*”; Mexico, May 2005.

Joseph Ratzinger, he [Mons. Guízar] talked to Cardinal Ratzinger and gave him the Appendix written by my Father [José Acuña]. The Cardinal looked very interested, because before so many problems and attacks to the Church, inside and outside of Her, he wanted to have a more luminous view of the future of the Church, and the Appendix talked about the attacks and problems of the Church, yes, but also that those attacks are originated precisely by the devil and his partisans to impede or delay in the Church and through Her in the whole world, the Establishment of the Kingdom of God on earth as It is in Heaven, purpose for which the Church was founded by Jesus Christ. However:

... The Kingdom Of God On Earth As It Is In Heaven Is an Eternal Decree, since Jesus Himself, Eternal Incarnate Word of God, announced It asking for It and making us ask for It.

... There is the Magisterium, received from the same mouth of Jesus: "Thy Kingdom come, Thy Will be done on earth as It is in Heaven" and It will come and It will be done... Guided by the Magisterium of our Holy Mother, the Church lets open wide the doors of our hearts to the Redeemer and to the Kingdom of God on earth, on us, in us as It is in Heaven, as we know that this Kingdom is the full fruit of the Incarnation of the Word..."²⁹

...Due to the interest shown by Cardinal Ratzinger, my Father thought of visiting him in order to tell him more about the Kingdom of the Divine Will in the writings of Luisa; he talked about it with Mons. Guízar and he gave my Father a recommendation letter so that Cardinal Ratzinger could receive them.³⁰

In the Vatican, my parents were admitted into the private Mass of Cardinal Ratzinger and afterwards they approached him.

...[after the interview with Cardinal Ratzinger] I waited for him³¹ outside the chapel to take a picture with him, to put it in the chapel, to which he gladly agreed. I repeated that what pertained to Luisa was very important for the Church. He gave us his blessing and we said goodbye.

When they³² came back to Mexico, my dad talked to Mons. Guízar about the interview with Cardinal Ratzinger.

... "with the beatification of Blessed Annibale di Francia, his writings have also been approved by the Church, and therefore, also the prefaces to the works of Luisa".³³

29 From the Appendix written by José Luis Acuña.

30 José Luis Acuña and his wife Marcela Rincón de Acuña.

31 Cardinal Ratzinger.

32 José Luis Acuña and his wife Marcela Rincón de Acuña.

33 From the Homily of His Excellency Mons. Carata on January 23, 1991 in

...After the beatification of Father Annibale, Mons. Ricardo Guízar went to see Cardinal Ratzinger once again and spoke to him about Luisa Piccarreta, her writings and the fact of the beatification of Father Annibale, the one who had published “*The Hours of the Passion*,” who had written the introduction of that book and had given testimony about the importance of the mission and the writings of Luisa in the Church.

His Eminence Cardinal Ratzinger answered him saying:

“All the writings of Luisa must be approved.”

And he [Blessed Annibale di Francia] was later canonized in 2004. Thus the Church has approved everything that Saint Annibale says about Luisa, her mission and her writings, and She puts him as an example for us in these times.

Subsequently Mons. Guízar went to Corato, to the ‘Association Luisa Piccarreta,’ celebrated Holy Mass there and met with the Archbishop of Trani, Mons. Giuseppe Carata, notifying him about the conversation that he had with Cardinal Ratzinger.

...Mons. Guízar, relying on the words spoken by Cardinal Ratzinger, “*all the writings of Luisa must be approved*”, wrote the recommendation letter that appears at the beginning of the book “*The Hours of the Passion*” with the date of January 22, 1991.

...His Excellency Carmelo Cassati was the successor of Mons. Carata in the Archdiocese of Trani. Referring to the opening of Luisa’s Cause, Mons. Guízar told him about the words of Cardinal Ratzinger. Therefore, His Excellency C. Cassati worked to realize it, much more than his predecessor had the intention of doing so, in a way that, thanks to our Supreme Pontiff Benedict XVI, the process of Beatification of Luisa is on course, so that all her writings can be approved, as he said.

Further, on November 13, 1995 Archbishop Cassati asked the Prefect of the Congregation for the Doctrine of the Faith, Cardinal Joseph Ratzinger, to copy the Volumes of Luisa kept in the Dicastery’s Archives. As a result: On February 2, 1996, Feast of the Presentation – **Pope John Paul II permitted the copying of original Volumes of Luisa which were contained in the Vatican Archives, process done in the office of Cardinal Ratzinger.**

Cardinal Ratzinger’s homily before his election as Pontiff – St. Peter’s Basilica – April 18, 2005:

“*You are my friends if you do what I command you*” (Jn 15: 14). Friendship with Christ coincides with the third request of the Our Father: “*Thy Will be done on earth as it is in Heaven*”. At his hour in the Garden of Gethsemane, **Jesus transformed our rebellious human**

will into a will conformed and united with the Divine Will. He Suffered the whole drama of our autonomy – and precisely by placing our will in God’s hands, He gives us True freedom: *“Not as I will, but as You Will”* (Mt 26: 39).

POPE BENEDICT XVI

(Glory of the Olives)

“The Priest is called to serve human beings and to give them Life in God...”³⁴

On July 7, 2010 Pope Benedict XVI blessed a 17.5' statue of Saint Annibale Maria di Francia at Saint Peter’s Basilica in the Vatican.



He chose as his episcopal motto: ***“Cooperators of the Truth”***. He himself explained why: *“On the one hand I saw it as the relation between my previous task as professor and my new mission. In spite of different approaches, what was involved, and continued to be so, was following the Truth and being at its service. On the other hand, I chose that motto because in today’s world the theme of Truth is omitted almost entirely, as something too great for man, and yet everything collapses if Truth is missing.”*

During his General Audience³⁵, Pope Benedict XVI said: ***“As the Gospels report, Jesus says that the proclamation of the Kingdom of God³⁶ is the goal of his mission; this proclamation, however, is not only a “discourse” but at the same time includes his action; the signs and miracles that Jesus works show that the Kingdom comes as a present reality and in the end coincides with his very Person, with his gift of himself, as we heard today in the Gospel Reading. And the same applies for the ordained ministry: he, the Priest, represents Christ, the One sent by the Father, he continues his mission, through the “word” and the “sacrament”, in this totality of body and soul, of sign and word. Referring to Priests in a letter to Bishop Honoratus of Thiabe, St Augustine says: “Let those, therefore, who are servants of Christ, his Priests in word and sacrament, do what He has commanded or permitted” (Letter 228, 2).***

34 Excerpt from message Pope Benedict XVI sent on September 29, 2009 to the retreatants at an international gathering of Priests for a retreat at Ars, France under the leadership of Cardinal Christoph Schonborn O.P., Archbishop of Vienna, Austria.

35 Benedict XVI, General Audience, St. Peter’s Square, Wednesday, May 5, 2010, *Munus sancificandi*.

36 V29 – 10.26.31 - Our Lord: *“See then, each creature who lets herself be Dominated by My Will Forms a people for the Kingdom of God.”*

V10 – 1.28.11 - Jesus: “...And through these few Good ones (the Priests) shall My Church recover from Her agony. These are My Support, My Pillars, the Continuation of the Life of the Church.”

V19 – 5.13.26 - “My daughter, your Confessor³⁷ has found Great Things before Me, because when he would undertake an office, a commitment, he would neglect nothing so as to fulfill that office exactly. He was Most Attentive, he would make great sacrifices, and if necessary, he would even dispose himself to lay down his own life so that his office might be fulfilled exactly. He had a fear that, if he did not operate as befitted his office in the works entrusted to him, he himself might be an obstacle to the very work entrusted to him. This means that he Appreciated and gave the Right Value to My Works, and his Attentiveness attracted the Grace that was needed for the fulfillment of his office. This may not appear to be such a great thing – but rather, it is everything. In fact, when one is called to an office and fulfills the duties pertaining to that office, it means that he does it for God; and in the fulfillment of one’s duty there is Sanctity.”

On February 11, 2013 – Feast of Our Lady of Lourdes and Our Lady of All Nations – Pope Benedict XVI stunned the world and the Catholic Church when he said that he would resign – the first pope to do so since the middle ages. Hours later, lightning struck the cupola of St. Peter’s Basilica.

In a letter dated October 2014 – Pope Benedict XVI responded by letter to an invitation that he received, to participate in a Pontifical High Mass as part of a *Summorum Pontificum* pilgrimage in Rome:

“My state as a ‘cloistered monk’ does not allow me a presence that is also exterior. I leave my cloister only in particular cases, [when] personally invited by the Pope [Pope Francis].”



In Peter Seewald’s recent book, interviewing Pope Benedict, he asked:

“Do you see yourself as the last Pope of an old era or the first Pope of a New Era?” – Seewald

“I would say both. I don’t belong to the old world anymore, but the new world isn’t really here yet...Seismic upheavals are now underway. But we do not yet know at which precise point we can say that there begins one, and there another.” – Pope Benedict XVI

Additionally, **Pope Benedict’s name-sake, St. Joseph, was also a liminal figure**, [Intermediate between two states, conditions, or regions;

37 Fr. Francesco De Benedictis, who died on January 30, 1926.

transitional or indeterminate] **standing astride the two Covenants, old and new.** St. Joseph, too, was a “humble laborer”, and, in the pages of Scripture at least, pretty quiet, but decisive when he was directed from Above. He tried to keep his family safe.³⁸

Thus, Joseph Aloysius – Pope Benedict XVI:

- bridge between Redemption and Sanctification
- bridge between the old and the New Era – Era of the Third Fiat
- bridge between the Saints of the New Testament and the little children of the Testament of Love

Our Lord Jesus to Luisa – V12 – 10.16.18:

“Once I have Purged everything, I will place My Finger in a Surprising Way, and will give the True Peace. And then, all those who are humiliated will return to Me; and Germany will be Catholic – I have great designs upon her; England, Russia, and every place where blood was shed, will Rise Again to Faith and will be incorporated into My Church. There will be the Great Triumph and the union of peoples. Therefore, pray – and it takes patience, because this will not be so soon, but it will take time.”

Our Lord Jesus to Luisa – V15 – 7.11.23:

“What Great Attention is Required of you, Luisa, and of them (Priests): of you, in receiving from Me, like a second mother to Me, the Great Gift of My Will, and in Knowing All Its Qualities; of them, by receiving them from you, so that the ‘Fiat Voluntas Tua on earth as It is in Heaven’ may be Fulfilled in My Church.”

POPE FRANCIS



“She [Mary] is humble: ‘May God’s Will be done’. She entrusts her soul to God’s Will”. “Joseph, her betrothed, also lowers himself and takes this great responsibility upon his shoulders. Joseph also says ‘yes’ to the Angel when in his dream the Angel tells him of this truth.”³⁹

*“We celebrate today the Feast of the Holy Family of Nazareth. The term “Holy” places this family within the sphere of Holiness which is a gift from God but, at the same time, is free and responsible adherence to God’s plan. **This was the case for the family of Nazareth: they were totally available to God’s Will.**”⁴⁰*

38 <https://catholicismpure.wordpress.com/2016/09/16/benedict-xvi-last-pope-of-old-era-or-first-of-the-next/>

39 Morning Meditation of Pope Francis in the Chapel of the *Domus Sanctae Marthae* on Monday, April 8, 2013

40 Pope Francis during the Sunday Angelus in St. Peter’s Square on Sunday,

ST. ANNIBALE MARIA DI FRANCIA

*St. Annibale was the Extraordinary Confessor of Luisa Piccarreta for 17 years, Ecclesiastical Censor of her Writings, and Founder of the Rogationist Fathers, the Daughters of Divine Zeal and the Anthonian Orphanages.*⁴¹



“Know that I no longer occupy myself with almost anything of the other things of my Institutes, since I dedicated myself completely to the Great Work of the Divine Will.” - St. Annibale di Francia

V20 – 11.6.26 - “It is a Providential Act of the Supreme Will that wants him (St. Annibale) as First Apostle of the Divine Fiat and Proclaimer of It.”

Saint Annibale Maria di Francia paid frequent visits to the Servant of God, with whom he had long conversations, staying for hours in Luisa’s little room, where he also often celebrated Holy Mass.⁴²

Saint Annibale di Francia left this beautiful witnessing about Luisa, part of which is here reported:⁴³

December 29, 2019.

41 V22 – 6.1.27 - “While Jesus was saying this, *I [Luisa] saw the Blessed soul of Father [Annibale di Francia] before me, near my bed, Invested with Light, suspended from the earth, fixing on me, but without telling me one word.* I too felt mute before him, and *Jesus added: “Look at him, how Transformed he is. My Will is Light, and has Transformed that soul into Light; It is Beautiful, and has given him all the Tints of Perfect Beauty; It is Holy, and he has been Sanctified.* My Will Possesses all Sciences, and his soul has been Invested by Divine Science. There is nothing that My Will has not given to him. **O! if all Understood what Divine Will means, they would put everything aside, they would care about doing nothing else, and their whole commitment would be to do My Will alone.”**

42 Excerpts from “17 Years”, by Fr. Bernardino Giuseppe Bucci, O.F.M., written “*In loving memory of St. Annibale Maria di Francia, the Servant of God Luisa Piccarreta’s Extraordinary Confessor and Founder of the Rogationists of the Sacred Heart and the Daughters of the Divine Zeal.*”

<https://luisapiccarreta.me/saint-annibale-maria-di-francia/17-years>

43 “*The Kingdom of the Divine Will, An Introduction to the Servant of God Luisa Piccarreta The Little Daughter of the Divine Will*”. As found in the biographical notes from the work of Fr. Bernardino Giuseppe Bucci, O.F.M.

<https://Divinewill.org/wp-content/uploads/2015/02/IntroductionBook-for-web.pdf>

“...She wants to live solitary, hidden and unknown. For no reason in the world would she have put in writing the intimate and prolonged communications with adorable Jesus, since her most tender age until today, and which still continue who knows until when, if Our Lord Himself had not repeatedly obliged her, both personally and through holy obedience to her directors, to which she always surrenders with immense violence on herself and also with great strength and generosity, because the concept of holy obedience that she has would make her refuse even an entrance into Heaven, as it actually occurred...

The substance is that this soul is in a terrible fight between an overwhelming love of hiddenness and the inexorable empire of Obedience, to which she absolutely must surrender. And Obedience always wins. This constitutes one of the most important characters of a true spirit, of a solid and tested virtue, because she has been submitting to the dominion of the great Lady Obedience, with strongest violence against herself, for about forty years!

This solitary soul is a most pure virgin, all of God, who appears as object of singular predilection of Jesus, Divine Redeemer. It seems that Our Lord, Who century after century increases the wonders of His Love more and more, wanted to make of this virgin with no education, whom He calls the littlest one that He found on earth, the instrument for a Mission so sublime that no other can be compared to it – that is, the Triumph of the Divine Will upon the whole earth, in conformity with what is said in the Our Father: *Fiat Voluntas Tua sicut in Caelo et in terra.*

This Virgin of the Lord has been placed in bed as victim of Divine Love for more than 40 years since the time she was still adolescent. This has been a state of a long series of pains, both natural and supernatural, and of raptures from the eternal Charity of the Heart of Jesus. Origin of these pains, which exceed every natural order, has been almost continuously an alternate privation of God...

The sufferings of the body add to those of the soul and occur at mystical level for the great part. With no sign appearing on her hands, feet, side or forehead, she receives frequent crucifixion from Our Lord. Jesus Himself extends her upon a cross and pierces her with nails. And then it happens within her what Saint Teresa says, when she received the wound from the Seraphim – that is, a sharpest pain such as to make her faint, and at the same time a rapture of love. But if Jesus did not do so, it would be for this soul an infinitely greater spiritual suffering, because, like the Seraphim of Carmel, she also says: To suffer or to die. This is another sign of the true spirit...

After having mentioned her long and continuous staying in bed as victim, for years and years, with the participation of many spiritual and physical sufferings, it may seem that the sight of this unknown virgin should be afflicting, as though seeing a person laying down with all the sign of past sufferings, present pains and similar things.

Yet here there is something admirable. In seeing this Spouse of Jesus Crucified who spends the night in painful ecstasies and in sufferings of every kind, during the day sitting on her bed doing her needlework – nothing, nothing appears, absolutely nothing, of one who has suffered so much during the night; nothing, nothing extraordinary or supernatural in her air. Instead, she appears as a healthy person, happy and jovial. She speaks, talks, laughs at the occurrence, but receives few friends.

Sometimes some troubled heart confides in her and asks for her prayers. She kindly listens and comforts, but never advances to make prophecies, never a word which might refer to revelations. The great comfort which she presents is always one, always the same: the Divine Will.

Although she possesses no human knowledge, she is abundantly endowed with a Wisdom, all celestial, with the Science of the Saints. Her words illuminate and console. By nature, her intellect is not poor. She studied to first grade when she was little; her writing is filled with errors, although she does not lack appropriate terms in conformity with the revelations, terms which seem to be infused by Our Lord.

A note of the great detachment of this soul from any earthly thing is her firmness and constancy in accepting no gifts, of money or anything else. On more than one occasion, people who read the “Hours of the Passion” and in whom a sense of sacred affection for this solitary and unknown soul arose, wrote me that they wanted to send her some money. But she opposed so firmly, as if they had offended her.

Her way of living is very modest. She possesses little, and lives with a loving relative who assists her. Since the little that they have is not enough to pay the rent and for their support in these sad times of expensive living, she peacefully works, as mentioned before, and earns some-thing from her work, which has to serve especially to her loving relative, because she has no expenses for food or shoes. Her food is of a few ounces per day, which are offered to her by her assistant, because she never asks for anything. Furthermore, a few hours after she has taken that scarce food, she brings it up. However, her appearance is not of a dying person, but not even of a perfectly healthy person. Yet, she is not inactive; rather, she consumes her strength, both with the supernatural events of sufferings and strain during the

night, and with her work during the day. Her life is therefore almost a perennial miracle.

To her great detachment for any earning which is not procured with her hands, one must add her firmness in never accepting anything from the edition and sale of the Hours of the Passion, which would be due to her by right as literary property. **As I pressed her not to refuse it, she answered: “I have no right, because the work is not mine, but of God.”**

I will not continue. The life of this virgin, Spouse of Jesus, is more celestial than terrestrial. **She wants to be ignored and unknown in the world, looking for nothing else but her Jesus and Her Most Holy Mother, whom she calls Mama, Who has a special predilection for this soul.”**

Letter #1 of St. Annibale to Luisa - Messina, 5.20.24

...The revelations about the Divine Will are sublime!

...This morning I received a postcard from the renewed *Libreria Editrice Pontificia* of Rome, asking me for 100 copies of the *Hours of the Passion*, 4th Edition, with the Treatise on the Divine Will! How did they know? I don't know! It is the Good God who is Working. Here, we are hastening the work! Pray!

I bless you and your sister, and I say,

Yours in J.C. and in the Divine Will, **Canonic A.M. di Francia**

Letter #2 of St. Annibale to Luisa - Messina, 6.20.24

Currently, in my morning meditation, in addition to the Adorable Passion of Our Lord Jesus, beloved of our hearts, I meditate—that is, I read slowly and with reflection—two or three chapters of your writings on the Divine Will; and the impressions I draw are intimate and profound! I see **a sublime and Divine Science**, though I still do not understand it completely, given the scarcity of my intelligence.

These are writings that must now be made known to the world. I believe they will produce great good. For as sublime as this science of the Divine Will is, so do these writings of Divine dictation present it, clearly and limpidly. In my opinion, no human intellect would have been able to form them.

The Hours of the Passion, 4th Edition, is already at the end of the printing, including the little treatise on the Divine Will. However, I am preparing several new chapters chosen from your writings, and I will add them to the Treatise with a little preface. In the meantime I have commissioned new paper for the printing of one entire first Volume of the Divine Will, about the size of the Hours; but we will make the choice of the material when I come, God willing, together with your spiritual Father and with you.

I received a letter from Turin, from a cleric in love with the Divine Will, who is waiting for the new publications. He had written to me three years ago, and he had published in a Catholic periodical some chapters of the Little Treatise of the Divine Will, which is in the Hours.

However, I always insist on one point—that is, sanctity does not consist of a formula. **In order to form, with this new Science, Saints who may surpass those of the past, the new Saints must also have all of the virtues, and in heroic degree, of the ancient Saints—of the Confessors, of the Penitents, of the Martyrs, of the Hermits, of the Virgins, etc., etc...**

V17 – 9.17.24 - Then, afterwards, my Sweet Jesus went on taking all the Books Written on His Divine Will; He United Them Together, then He Pressed Them to His Heart, and with Unspeakable Tenderness, He added: **“I Bless these Writings from the Heart. I Bless each Word; I Bless the Effects and the Value They Contain. These Writings are Part of Myself.”**

Then He Called the Angels, who Prostrated themselves, their faces to the ground, to Pray. And since two Fathers, who were supposed to see the Writings, were there present, Jesus told the Angels to touch their foreheads in order to Impress in them the Holy Spirit, so as to Infuse in them the Light in order to make them Comprehend the Truths and the Good that are in these Writings. The Angels did that, and Jesus, Blessing us all, disappeared.

V17 – 4.26.25 - ...while I was thinking of this, my Sweet Jesus came out from within my interior, and placing one Hand on my forehead and the other on my mouth, as though wanting to stop the many afflicting thoughts that came to me, told me: **“Be quiet, be quiet, do not want to continue any further – these are not your things, but Mine. It is My Will that wants to follow Its Course to make Itself Known; and My Will is more than sun, and it takes too much to hide the light of the sun – it is completely impossible.** If they stop it on one side, it surpasses the obstacle that they have placed before it, and squeezing through the other sides, it follows its way with majesty, leaving those who wanted to prevent its course confounded, because they have seen it escape from all sides without being able to catch it. A lamp can be hidden, but the sun – never. Such is My Will – more than sun; and if you want to hide It, it shall be impossible for you. Therefore be quiet, My daughter, and let the Eternal Sun of My Will follow Its course, whether through the Writings, or through print, or through your words and your manners. Let It escape like Light, and cover the whole world – I long for it, I want it. And besides, how much, really, of the Truths

about My Will was put out? It can be said it was just the atoms of Its Light; and even though atoms, still – if you knew the Good they do! **What shall happen when, after all the Truths I have Spoken to you about My Will have been gathered together, the Fecundity of Its Light, the Goods It Contains, united all together, shall form, not just the atoms or the rising sun, but Its Full Midday? What Good shall this Eternal Sun not produce in the midst of creatures?** And you and I shall be Happier in seeing My Will Known, Loved and Fulfilled. Therefore, Let Me Do.

V17 – 6.29.25 - I [Jesus] want to tell you [Luisa] something Very Consoling for you, and of Great Glory for Me. It shall happen with you, at your dying in time, just as it happened with Me at My Death. In Life, I Operated, I Prayed, I Preached, I Instituted Sacraments, I Suffered Unheard-of Pains, and even Death itself; but I can say that My Humanity saw almost nothing, Compared to the Great Good It had done, nor did the very Sacraments have Life as long as I remained on earth. As soon as I Died, My Death put a Seal upon all My Works, My Words, My Pains, the Sacraments; and the Fruit of My Death Confirmed everything I did, and made My Works, My Pains, My Words, My Sacraments that I instituted, as well as the continuation of their life until the consummation of the centuries, Rise Again to Life. So, My Death put all My Works in motion, and made them Rise Again to Perennial Life. All this was Right; in fact, since My Humanity contained the Eternal Word and a Will that has No Beginning and No End, and that is not subject to dying, nothing was to perish of all that It did – not even a single Word, but everything was to have Continuation until the end of the centuries, in order to pass into Heaven to Beatify all the Blessed Eternally.

The same shall happen with you: My Will that Lives in you, Speaks to you, makes you operate and suffer, shall let nothing perish, not even a single word, of the So Many Truths I have Manifested to you about My Will; It shall put everything in Motion, It shall make everything Rise Again. Your death shall be the Confirmation of everything I have told you; and since, **in the Living in My Will, everything that the soul does, suffers, prays and says, contains an Act of Divine Will, all this shall not be subject to dying, but shall remain in the world, like many Lives – all in the act of giving Life to creatures.**

In 1926 the Archbishop of Trani designated Fr. di Francia the Director for all that concerned the writings of Luisa, in sight of a publication that the Father desired to do, although prevented by his death, as well as ecclesiastical Censor for the three united dioceses of Trani, Barletta and Bisceglie.

Letter 3 of St. Annibale to Luisa, Messina, 7.12.2

Blessed one in the Lord, Sister Luisa Piccarreta,

I received several days ago the continuation of Volume 18, sent from Trani.

Under the date of November 1st of last year, there is a harrowing chapter about your pains of the privation of Jesus, which you compare to those of hell, and you find them greater than those. However, you believe that they are not greater than those of Our Lord Jesus Christ on the Cross, and not even comparable to them!...

In my unworthy prayers, I supplicate Our Lord for you, that He would not let you suffer so much in these privations, but that He would come back, always and quickly, to comfort you again.

I have not been well in my health, nor was I able to leave Messina due to pending businesses. But I hope that Our Lord – if my Fiat is there – may allow me to come to speak with you and with Father Benedetto about the printing. I am pleased that he undertook your direction, and I believe he fixed you up with morning Holy Mass and Communion.

I bless you in Jesus Christ.

I am reading your writings. They are always sublime revelations – similes worthy of the Divine Creator, as for example that of the beating of the heart compared to the single Act of the Fiat!

I also bless your dear sister Angelina, the sisters Cimadomo, the nephews and the trainees.

In the Most Holy Hearts of Jesus and Mary, I say,

Yours in J. C., *Canonico A.M. di Francia*

Letter 6. J.M.J.A. Rome, 9.4.26 - Dearest one in the Lord Jesus,

The air of Rome is rather good for me, thank God.

I give you this news: yesterday, first Friday of the month of September, I presented to Our Lord the 3rd Volume, which I finished reviewing completely. Then I went to the Sacristy and **I signed it at the end with my *Nihil Obstat*, with the authority that Msgr. Archbishop of Trani** gave me by appointing me Ecclesiastical Censor for the publications of His three Dioceses. So the authorization to publish for the world these books dictated by Our Lord about His Divine Will, is now opened. Note that it was the 1st Friday of the month which is dedicated each month to the Most Sacred Heart of Jesus.

Now this is my idea: to review, myself personally, with the help of the Lord, all of the other Volumes which I have not yet read – that is, 2nd, 4th, 5th, 6th, 7th, 9th, 10th, 11th, 19th; then, after going through them, to place my *Nihil Obstat*; and then to pray Msgr. Archbishop of Trani, according to His promise, to place His *Imprimatur* on each Volume, after my *Nihil Obstat*. It is understood that I will also place the *Nihil*

Obstat, without new revision, on Volumes 12, 13, 14, 15, 16, 17, 18, which I have already reviewed, and whose originals you have. In this way, everything will be ready for the future – who knows, Our Lord may use whomever He wants.

Do you see how, in this way, the celestial plan which wants these writings to be approved by the Ecclesiastical Authority appears to be so well outlined! Who can resist the Divine Will?

I think I will come back to Corato between the 21st and the 22nd of this month of September because, in truth, if I can, I will do everything possible with the help of Our Lord in order to present to Msgr. Archbishop of Trani all of our Volumes with my *Nihil Obstat* on September 24, which is dedicated to the Most Holy Virgin of Mercy, Redemptrix of slaves, and to have all the *Imprimaturs*, or at least the beginning of the *Imprimaturs*, on that day, so sacred and meaningful! – which also falls on a Friday.

In the meantime, let us pray, because if this point is passed, we can say that the publication is secured.

Lady Obedience imposes on you to write, either during the day or at night, everything, everything – everything that the Lord reveals to You: let nothing escape you. **This is word of the Uncreated Wisdom, and one word is worth more than the whole Universe.** You are not allowed, therefore, to neglect even one syllable. If you are not impeccable in this Obedience, I will ask your Archbishop to exercise greater authority over you.

I bless you and your good sister and the young girls.

Tell Rosaria (I think that this is her name) to dare no more to touch you and to caress you, as she did once in my presence, otherwise Our Lord will chastise her.

Blessing you again, I commend to you a little bit my poor health, which is worsened by the years; but before all, ask Blessed Jesus for my conversion.

If you want, you can write me a few lines. My address is: Via Circonvallazione Appia, 66 – Roma (40).

Yours in J. C., our Beloved *Canonico M.A. di Francia*

Letter 8. J.M.J.A. 10.15.26

Blessed daughter in J. C., Our Highest Good, His Excellency Msgr. Archbishop of Trani to whom you belong, gave me jurisdiction over you as far as your writings and their publication – that is, to handle you and to dispose the publication as I believe is right (his words).

These faculties embrace everything you have written until now, and everything you will write in the future. **The same Msgr. Archbishop**

was so benign as to place so much trust in me on this matter – blessed Jesus disposing it so – that He appointed me, as you know, Ecclesiastical Reviser for the publications of His three Dioceses, and He went to the point of committing himself to placing his authoritative *Imprimatur* after my *Nihil Obstat*. And He began to do this without even examining one single Volume!

From this you can understand well how everything was Will of God, and that regarding the double aspect of yourself in relation to your writings, and of the writings themselves, present and future – you are under my exclusive obedience.

Let us not even consider that something similar can be seen in your recent Revelations; but above these, there is the concept of the aforementioned authorities over you and over the writings, given to me by the Ecclesiastical Authority.

I said exclusive obedience to myself, because two directions in the same company cannot be admitted, because with the inevitable disappointments which might arise, one could no longer go on.

This does not alter the fact that, occasionally, I may take to heart the observations which I may receive from my dearest Fr. Benedetto Calvi, of whom I have admired the great care he has for you and for the precious revelations; and I feel no jealousy that he may read those which are to come even before I do, giving me his opinions, making his observations, and the like.

That which is important in the carrying out of this matter, is that you, he and I pray most humbly and fervently to the Highest God, Father of light, the adorable Jesus Christ Our most loving Lord, the Most Holy Virgin Mary, our Saints, Angels, etc. etc., that we may not be mistaken in such a delicate thing, but that a Divine light may assist both Writer and interpreters and Compiler, so that in no way may we go out of the boundaries of the Divine Revelation; and that in everything we may be conformed to the Divine prudence with which one must receive and deal with similar excelling supernatural Revelations that pass through the human channel, which is not always completely emptied of subjective imperfections – not intentional, but accidental, as the Mystics teach.

Therefore, we have great need of praying tirelessly! We cannot take a mission so important lightly and superficially.

And we must consider how many times, in these Revelations, Our Lord repeats to you to be attentive to writing faithfully that which He reveals, so that the meaning of what He says may not be altered; and that one different word, one comma more or one less, or out of place, may alter it, even if unintentionally.

We must also consider the repeated complaints of Our blessed Lord Jesus Christ, because He commands you to neglect nothing of what He reveals and says to you, be it even the most minute things, and you do not do it exactly.

How much patience Jesus has had with you, for the great love He has for you, and for the great love with which you love Him! And I often praise Him, I thank Him and I bless Him on your behalf, for the great patience He has with you!...

Some time ago, you wrote me that you are afraid of the obediences I may give you. But it is about time that you banish these fears of the love of self, as well as any reluctance or repugnance, when it comes to the Glory of God and the good of souls.

Until now you have formed for yourself a formidable idea of Holy Obedience, to the point of comparing it almost to a tyrant. But it is time to change language. Imagine the new Obedience, instead, like a most passionate Mother who has one daughter alone, whom she loves dearly, and all of her commitment is in raising her a saint, in rendering her wholly of Jesus, net for souls in the Holy Church, and most docile instrument in the hands of God. As much as she is tender and passionate in love toward this only daughter, this Mother, who has her origin from the very Heart of Jesus, will yet be strong in using all the appropriate means for the success of her beloved daughter, leading her to the purpose; nor should she let herself be conquered or hindered by the laments, the little tears, or the childlike reluctances of her tender daughter.

The great Lord of this tender Mother is in regions far away, and He entrusted the little daughter to her, so that this Mother, tender and strong, may raise her for Him to true sanctity, and perfect observance of the commands of the Mother, to the extent of becoming completely submitted to her. And when the Lord comes to verify the happy outcome of the little daughter, and finds her mature in Holy Obedience, and has then exhausted all His designs for the fulfillment of the third Fiat – then, the beloved creature will be delivered to Him once again, and after having espoused her in the consummation of His Divine Will, He will take her with Him to the eternal wedding.

Having considered all this, it is necessary that you, dearest daughter in J. C., do the Holy Obedience, not by force and with pain, but with generous spirit and with holy joy and gaiety, knowing of fulfilling, in this way, the Divine Will, and of cooperating for the Glory of the Most High, for the greater consolation of the Heart of Jesus, and for the good of souls.

But let us come to the practice, and to how the adorable Will of God for you is manifesting itself.

Only a few days ago, while reading your writings, I fixed my attention on the considerable distances of the dates between one chapter and another. Sometimes you let ten, fifteen days pass between one chapter and the following. Is it possible – I was thinking to myself – that during these long intervals nothing occurred between the soul and Jesus? Do the Divine communications cease for such a long time? Is there nothing to relate in these time lapses? Who knows how many things the soul keeps in silence!

While I was thinking of this, here comes before my eyes the chapter of May 4, 1906, on page 22 of the 7th Volume; and I will read these words which Jesus speaks to you:

“My daughter, I want you to be more precise, more exact, and to manifest everything in writing, because you pass over many things, though you take them for yourself even without writing them. But many things which you omit should serve others.”

Therefore, in view of the Divine Will which manifests Itself here, and which many times has equally manifested Itself, I, in the Most Holy Name of Jesus and with the authority which has been conferred to me by your legitimate Ecclesiastical Superior, give you absolute and strong obedience to write precisely, day by day, night by night, time by time, everything that happens between you and Jesus! – be they even the most intimate things!...

You will say to me: but it is Jesus that sometimes does not make Himself seen, and does not say anything to me; then, what can I write? You will write of your suffering day by day, even just a few words. But obedience regards especially when Jesus speaks to you – of neglecting not even a comma.

I told you of the comparison with precious pearls, and you added that the Lord had compared His words with precious diamonds, none of which must be lost!

I believe that one of the reasons for which sometimes Beloved Jesus allows nights to pass without appearing to you or without speaking to you, is precisely that you are a little negligent, intentionally, in writing everything. He wants you more faithful in this.

Each word of Our Lord is more than pearl – it is more than diamond! We do not know for what future souls, present in the Divine mind, Our Lord says some words, and wants them to be written for the good of those souls!

How can you defraud Him? Also, note that you must transcribe exactly, not only His words, but also the infusions of His light, even if He makes you understand things without speaking.

I have reason to believe that when you are in the best disposition, and I hope you are already, to execute this obedience exactly, the Divine communications will multiply, and each new word – who knows how many souls it will sanctify and save! Who knows how much sooner it will make the third Fiat triumph! Be generous with Jesus also in this, just as you are in suffering, and Jesus will be more generous with you in consoling you.

Therefore, dispose yourself not only to do this obedience perfectly, but to do it with joy – at least on the part of the will – and the gladness of the Spirit will not be lacking to you in doing it.

Meanwhile, I also give you the obedience that when you finish writing the 20th Volume, you let me know, so that I may take it, place my *Nihil Obstat*, and have His Excellency Msgr. Leo, Archbishop of Trani, place the *Imprimatur*.

You can let this letter be read freely by Rev. Father Benedetto. Then you will keep it.

Meanwhile, let us pray, and you, pray that Our Lord may let you feel all the taste of Holy Obedience done for love of Him, or, anyway, that He may let you execute it generously.

You can send the answer to this letter to Messina, at the Orphanage Antoniano. And don't forget to write on it the word: Personal.

I bless you and your good sister Angelina, and in the Most Sacred Hearts of Jesus and Mary, I say, Yours in J. C.,

Canonico A.M. di Francia, Oria, October 15, 1926
(Feast day of the glorious St. Teresa of Jesus)

Appendix to this letter.

This very morning after finishing this letter, continuing to read Volume 7, on page 80, October 13,⁴⁴ I read: “*As I heard Jesus pronounce the word ‘desires’, I said to Him: My Highest Good, my desire would be that of no longer writing – how much it weighs on me! If it wasn’t for the fear of going out of your Will and of displeasing You, I would do it. And He, interrupting me, added: You do not want it, and I do want it. Whatever I say to you – write it out of obedience. For now it serves as mirror for you and for those who take part in your direction; the time will come when it will serve as mirror for others. Therefore, everything you write which was said by Me, can be called: Divine Mirror. And you would want to take this Divine Mirror away from My creatures? Watch this seriously, My daughter, and do not want to restrict this Mirror of Grace by not writing.*”

So, watch this seriously!...and do not be displeased with this most passionate Mother!...But execute her orders with gladness! Jesus wants it!

Letter 7. J.M.J.A. 10.5.26 - Most esteemed one in the Lord,

Monsignor Archbishop of Trani has placed His *Imprimatur* on seven more Volumes of your writings. Meanwhile, I have finished reading the 5th and the rest, and the admirable things of the second little Volume. Truly the Lord has led you with great, immense goodness and charity. On Saturday, God willing, I will leave for Oria, to begin the printing of the first Volume, divided in two parts.

In the meantime, commend me to the Lord for a little bit of health, of energy, of serene mind, because without a powerful help from above, I feel I am in the decline of life, and the publication of these admirable writings requires a Divine assistance and a time length of years. Who knows what the Lord will do! Pray!

Here, one of the two: either the increase of my natural strength, as if I were to go back twenty years, or the supernatural assistance of grace. But we cannot know whether the Lord Jesus wants to use me or others for this complete publication. As far as myself, I feel a great Divine assistance for penetrating into the spirit of these writings and coordinating them for the purposes of the Divine Will. Surely Our Lord can infuse this intellect in whomever He wants, I being unworthy of a Mission so Holy!

Fiat Voluntas Tua, Domine! In blessing you, I say, Yours in J. C.

Canonico A.M. di Francia, Altamura October 5, 1926

To Saint Don Louis Orione, Saint Annibale wrote:

*I feel worn out and extremely weak. I make great efforts to eat. My inner life: spiritual desolation! ...God's Will be done in me, and Jesus' Love be consuming me!*⁴⁵

To Luisa, Saint Annibale confided his conviction *that his work on behalf of the Divine Will had incited the devil to afflict him with spiritual trials:*⁴⁶

Letter #13 of St. Annibale to Luisa - Messina, 2.14.27

...For now, keep Volume 20 with you.

You tell me that in this 20th Volume there are things for which it seems incredible how much the Highest God has done for us! It is indeed so.

I also tell you that in reading the **nine Exercises of Christmas**, of which we have already prepared the proofs, **one remains astounded at the immense Love and the immense suffering of Our blessed Lord**

45 "17 Years", by Fr. Bernardino Giuseppe Bucci, O.F.M.
<https://luisapiccarreta.me/saint-annibale-maria-di-francia/17-years>

46 "17 Years", by Fr. Bernardino Giuseppe Bucci, O.F.M.
<https://luisapiccarreta.me/saint-annibale-maria-di-francia/17-years>

Jesus Christ for love of us, and for the salvation of souls. I have never read in any other book on this topic a Revelation so touching and penetrating!

For everything, let us give glory to our blessed Lord!

And now, I cannot do without commending myself, warmly, to your prayers before our blessed Lord Jesus, for the work, for the strengths, and for tranquillity of spirit and of mind in order to publish – or better, to compile, to reorder and to publish – **these most precious writings**, according to the enlightenments which I seem to have received by our Lord, *that He may want to restrain the infernal legions with His Divine power, so that they may not succeed in destroying me. And for this, also commit the power of the Most Holy Virgin Mary, that She may keep Lucifer and his demons in chains, and may keep me sheltered under her maternal mantle.*

Know that I no longer occupy myself with almost anything of the other things of my Institutes, since I dedicated myself completely to the great Work of the Divine Will. I talk about it with people of spirit; I engage in conversation about this topic with whomever I best can; I promote it as much as I can, also in my Institutes. As soon as possible, with Divine help, we will establish the Pious Universal Union for the Children of the Divine Will, with the Little Chaplet⁴⁷ included, about which I wrote you the other time.

You wrote me that whenever I write and speak with others about this topic, Adorable Jesus seems to go out of your heart (in which He always remains), in order to come and listen to what we say here in Messina; and He is pleased.

Therefore, in this state, now light, now grave, of interior perturbations and of aridity in which I find myself, help me with your prayers before your beloved Spouse and my most loving Father, Jesus, that He may give me confidence, patience and transformation in His Divine Fiat – in sum, that He may make me do a good novitiate.

This enterprise is great not only because of everything I told you, but consider that it is about 25 thousand copies of the whole Work, of all the Volumes, present and future; therefore it is an enterprise of millions of lira.

Those dear young men of mine in Oria, the typographers, are working with great affection and great care; and I assure you that the edition presents itself as very beautiful, and I hope to send you a sample soon.

From the handwriting of this letter, you will notice that I have a secretary, as I told you the other time, who is Sister M. of the Eucharist,

47 “The Little Chaplet of the Divine Will” written by Saint Annibale Maria di Francia (page 363).

to whom the Lord is giving this great grace of cooperating with me in the compilation and in the revision of the proofs, letters, recordings, keeping of the manuscripts in the little archive, etc... She commends herself very much to your prayers, that she may fulfill her offices well.

I keep explaining my thoughts regarding the compilation and publication of this great Work to Can. Vitale, a Priest so very dear to me, and to my young Priests; and since they are very intelligent and of good spirit, they might be my successors in this great work, if the Lord should call me to Himself. And they would proceed with the same method and system which I started.

I end here – I have tired you enough. But with whom can I talk about such things? From whom can I hope for an interest of prayers in my current state?

This Mother Superior General, thanks to the Lord, is improving; she thanks you for your prayers and sends you her obsequies. Give my regards to the good sisters Cimadomo, to your dear sister Angelina, and many things to Rev. Father Calvi. I intend to fill you with all the blessings I am capable of, as a Priest, and as spiritual Father in these dear publications; and in the Most Holy Hearts of Jesus and Mary, I say, Yours in J. C. *Father di Francia*

Letter #16 of St. Annibale to Luisa - Messina, 3.8.27

I received your second letter. The first one I gave to read to Mother Superior also and to some of the Old Sisters, and all of us have remained consoled – also my Priests, because the rumor has spread in our Institutes that the Lord, by His infinite goodness, has destined me to start up to a good point, the publication of the Divine Will, and therefore all of them hope for my healing – and I do too.

In truth, it seems that the Lord wants it, both because He has placed all of the writings – that is, the great deposit of His Divine Revelations – in our power, and also because of the special enlightenment that the Lord has given me on how to regulate the publication, which you will see rather soon in the first booklet that is being printed in Oria; and also because of the great means and equipment that are necessary, as well as labor – and of all this, the Lord has given us, and gives us, a unique abundance.

If these works were to be published in an external press, it would be an expense of hundreds of thousands of lira – and it would even reach the million. Another sign is **the terrible war that the devil has been waging against me in order to destroy me** – by Divine permission, so that I myself may begin the practice of the Divine Will.

Only my sins would make me fear that the Lord would withdraw such infinite Mercy from us.

Now, for this, I commend myself to your fervent prayers.

I spent last night awfully, but today, from 3 pm on, I got up from my rest almost like in the days of my good health, and I feel as if I were on the way to recovery.

In my afflictions, I have kept in mind that everything is the love of Jesus that operates. **Your advice and suggestions are most dear to me, but I am still a baby in this great Science of the Divine Will.** I thank you very much for your holy encouragements.

As far as the Pious Universal Union of the Children of the Divine Will, I have not conceived it in the way you understood, that is, with many Houses that should be formed in the world of Sisters dedicated as Daughters of the Divine Will. In this way the Institution would not be universal, nor could it develop rapidly. In the way I conceived it, all Religious Houses of men and women, and all lay categories, and any person in the entire world, can become son or daughter of the Divine Will, by simply accepting the Card, and reciting every day, with no obligation of conscience, 5 decades of the ejaculatory prayer: "*Fiat, Domine, Voluntas Tua – Sicut in Caelo et in Terra. Amen*", alternating with the Glory Be, and with the premise of a Pater, Ave and Gloria. There will not be registers for memberships, nor regulations, but *impetrators* – men and women, to spread the Cards.

As far as our House in Corato, it is understood that our Sisters and all of the internal and external personnel will be Children of the Divine Will.

Our Msgr. Archbishop prays, and has made others pray, for the healing of my miserable self; and he wants me to pray the Adorable Heart of Jesus to heal me, though always submitted to the Divine Volition. However, he ignores the sublime Mission of the Divine Will that was given to us, and for now I will not let him know, nor is it necessary.

This Mother Superior thanks you for your gentle manners.

P.S. I must add that I suffer gravely of breathlessness if I make movements.

The origin of it – a pleurisy which the doctors have discovered recently in me; because three years ago, in Rome, I had a bronchial pneumonia, a sort of Spanish fever. I recovered, but I incubated the pleurisy. However, the doctors give assurance of a sure recovery, yet not this Winter, but in the Spring (let us hope in Jesus). I suffer most anguishing nights; and you, who spend the nights with Jesus, remember me, who spend them in agony. The doctors are not concerned at all about my sufferings; they say that it is the nervous system that is altered. But I feel I am dying.

I answer to your letter.

The proofs are being reviewed by my people. As far as the writings, don't worry. If I should pass away, my Priests have received from me all the lights that the Lord has given me, and they will continue the work.

I apologize to dear Father Calvi, but we are already a Religious Order approved by the Holy Church, and therefore we can give greater guarantee than a simple individual. And then, how could Fr. Calvi manage to improvise press, labor, means, etc. etc. etc.?

Therefore, let us follow the Divine Will.

Pray, pray for miserable me, who am crucified day and night...

You will receive the first prints as soon as possible – hopefully this month.

I bless you, and, at night, pray Jesus for me. I see everything closed – Jesus, the Most Holy Virgin, the Saints, etc. etc.

I bless you again, and please distribute my usual regards. But my letters for you are secret, except for that which you must relate, and which it is good to manifest. Messina, *Canonico di Francia*

Letter #18. J.M.J.A. Messina, 3.24.27

Most esteemed one in the Lord,

...I no longer review the proofs of the first printing, but my people do. And the Preface? Alas! I no longer have the mind to be able to dictate it! **Mysteries of God, in which I find myself enwrapped without seeing the light! Yet, if I am able to dictate it, the Preface will come out so simple and effective as to impress even the highest personalities of the Holy Church, including the Highest Pontiff.**

I won't tell you how I feel the demon rage – or rather, many demons; this is why I often make exorcisms against Satan in the Name of Jesus.

I tell you in the highest secrecy, that in order to destroy me the devil took the form of a person we know in order to bring me shocking news, because of which I was taken by a palpitation that was about to kill me – but then I discovered the deception.

The enemy suggests to me: “Don't you see that this Publication is leading you to the tomb? Why did you get involved in it?”

I sent you a beautiful picture of the Heart of Jesus, which keeps in custody the Archive of His Divine Revelations about His Divine Will.

If I told you how it happened, you would say that the Archive was made by Jesus.

I let you know in advance that in the Preface you will not be mentioned, nor involved. Be tranquil.

I return to that offer you made of sharing my night pains with me. I don't know what to tell you; I would not want them to weigh

upon your troubles. Rather, try to obtain a few tranquil nights from the Highest Good, Jesus, if this is in His Divine Will – and also the help of your prayers. For the rest, always thank the Divine Love of the Heart of Jesus that makes me worthy of suffering and gives me many helps.

When this state will end so that I may continue with new vigor **the Publication, because of which Hell trembles so much** – I know nothing, I see nothing. Humanly speaking, it seems to me that it will not end, but Our Lord, in one instant, can extend His Divine and omnipotent hand, as He did with St. Peter, at the moment at which I am about to drown, and say to me: “Man of little Faith, why did you doubt?”

...I will not continue further – my head is not holding too well. As far as the issues of the Work, I have not done anything for quite some time. Everything weighs upon Can. Vitale, Fr. Palma, my Priests and the Sisters.

Many things to your sister and to the ladies. I kiss the hands of Rev. Father Calvi, and giving you a thousand Blessings, I say,

Yours in Jesus, Father di Francia M. A., most contemptible...

The spirituality of St. Annibale is espoused to that of the Servant of God, Luisa Piccarreta, and that of Luisa to that of St. Annibale, reciprocally influencing each other profoundly. Finally, we find ourselves in the presence of two holy souls, both of whom have discovered the instrument with which to respond and to live fully one’s own personal vocation in the Will of God, and who have given this instrument to all of us.

No one can express better than Luisa how great her esteem for Fr. Annibale Maria di Francia was. Grieving because of his death, she wrote in Volume 23⁴⁸,

“I felt sorrow for venerable Father di Francia, who had made so many sacrifices in coming from far away, meeting expenses for the publication...”

In the same Volume she affirms that she heard Jesus say to her, “Therefore, **your Confessors who have passed into the next Life shall be like the Prelude of the Children of My Will...**

“... especially the third one (Fr. Annibale), who so much Loved that they become Known, and Sacrificed himself so much in writing...”

“...He prepared the ground so that My Divine Will might be Known; so much so, that he spared nothing, neither expenses, nor sacrifices; and even though the publication did not have its completion, by even just initiating it he prepared the ways so that one day the Work of My Will in the midst of creatures can be Known and have Life. **Who shall**

ever be able to destroy the fact that Father di Francia has been the First Initiator in Making Known the Kingdom of My Will? – and only because his life was extinguished, the publication did not have its completion? So, when this Great Work becomes Known, his name, his memory, shall be Full of Glory and of Splendor, and he shall have his Prime Act in a Work So Great, both in Heaven and on earth.”

Today we can affirm that these inspired expressions of eulogy were prophetic in reference to the canonization of Fr. Annibale. But we must also consider that the judgments of St. Annibale regarding Luisa were no less enthusiastic. In the Preface to *The Hours of the Passion* he writes,

“This soul, solitary and a most pure virgin, all of God, appears to be of a singular predilection of the Divine Redeemer, Jesus. It seems that Our Lord... wanted this virgin whom He calls the littlest found on earth, deprived of every instruction, to be the instrument of a Mission so sublime that no other can be compared to it – the triumph of the Divine Will on earth, in conformity with what is said in the Our Father: *Fiat Voluntas Tua Sicut in Caelo et in Terra.*

And, later on, in the same preface, he affirms,

“In the progress of these publications one remains astonished at recognizing an extraordinary familiarity of Our Lord with this soul, so that there is nothing to envy in St. Gertrude, nor in St. Matilda, nor in St. Margaret nor in any other whatsoever.”

These opinions, expressed so emphatically by St. Annibale Maria di Francia, will be auspicious and prophetic regarding the cause of canonization of the Servant of God, Luisa Piccarreta and that she, whom he called *Teacher of Virtue and of Divine Will*, will also have the due recognition of the Church soon, if this is the Will of God.

Luisa, St. Annibale and the Capuchin Friars of the Monastic Province of Puglia

Most of the Capuchin friars pictured in the group had direct contact with Luisa Piccarreta and Saint Annibale⁴⁹

It seems that the Franciscan Fathers, and particularly the Capuchins, suggested to Fr. Annibale that he place his works under the protection of St. Anthony of Padua. It is certain that there was a deep reciprocal esteem between Fr. Annibale and the Capuchins.

I personally heard a lot about Fr. Annibale Maria di Francia from our older Fathers.

49 “*Luisa Piccarreta, A Collection of Memories of the Servant of God*”, by Fr. Bernardino Giuseppe Bucci, O.F.M.

<https://luisapiccarreta.me/biographies-and-information-about-luisa-piccarreta-by-fr-bucci/a-collection-of-memories>

Fr. Annibale published Luisa's writings, many of which were given to our friars, whom he warmly commended not to disclose the author's name to anyone since the devout writer wished to remain anonymous.

The Capuchin friar who had the most to say about this was **Fr. Isaia** from Triggiano, who was simple and humble, the figure of an authentic Priest. This Father had a deep veneration for Luisa Piccarreta and jealously preserved her writings and a few objects that had belonged to the Servant of God. Among these was a holy card with a picture on which a prayer had been written by Luisa in her own hand.



Fr. Isaia often used to say: “Luisa is a great saint and Fr. Annibale another great saint, because he enabled us to know her. Saints understand one another. It is God who brings them together”.

In far off 1917, **Fr. Isaia** from Triggiano was a Capuchin student at our friary in Francavilla Fontana, where on several occasions the friars gave hospitality to St. Annibale Maria di Francia, who was establishing one of his works in nearby Oria.

These are Fr. Isaia's impressions of Fr. Annibale: “He was a Priest who truly belonged to God, and at the sight of him, we students would gather round him with great sympathy. We all went to him for confession. He had an unusual appearance, as well as an unusual manner of speech and gestures, always moderate and with a reserve that did not command fear but filial trust. He constantly spoke to us of God's Will and exhorted us to bear with hardships and contradictions. He told us that a soul who was consecrated entirely to God was suffering and praying for us all”.

“This soul,” Fr. Annibale said to Fr. Isaia, “is a daughter of your region, and this is a sign that the Lord is blessing the people of Bari”. To comfort him in his doubts and sufferings, he gave him *L'orologio della Passione*, which he himself had had printed. Fr. Isaia, a Capuchin student at the time, asked him where this holy soul lived and who she was, but Fr. Annibale answered: **“just think about preparing yourself properly for the Priesthood and always doing God's Will, and in due course you will discover who this soul is”.**

Fr. Isaia, [when he had] become a Priest, went to see Luisa Piccarreta, from whom he sought advice and – not infrequently – comfort in his apostolate, threatened by malicious gossip.

At that time the Monastic Province of Puglia was passing through a difficult period because of various disagreements between the two Provinces of Bari and Lecce, united in a single Monastic Province. Certain Fathers headed a reform that was blocked by St. Pius X.

The majority submitted, but others resisted and ended by being expelled from the Order and excommunicated. One of these was Fr. Gerardo, superior and director of the *Studentate* of Francavilla.

This Father had extraordinary ideas about running the students' community with a draconian discipline; he frequently left the students fasting, because they had to mortify themselves and resemble the crucified Christ. The worst thing was that he did not even allow them to study. Their studying was to consist of the crucifix and penance; he consequently placed in the students' rooms a large crucifix and a scourge. It is easy to grasp the state of mind of all the students, many of whom fell ill. Fr. Annibale di Francia, on one of his visits, called Fr. Gerardo and made him understand that young men who were still growing could not be treated with such a regime. And he himself set the example, by taking a great many provisions to the friary and begging them to eat their fill, at least sometimes. Fr. Annibale was very sensitive to the young students' health, and would often say to them:

“This is not God's Will”.

It seems that Fr. Gerardo was not totally unmoved by the exhortations of Fr. Annibale, who could speak with such conviction and love that he had an impact on even the hardest of hearts. In fact, the results were immediately noticed: books were bought for the Priestly formation of the young men, and slightly larger portions of bread and soup began to appear.

Shortly afterwards Fr. Gerardo left the Order and was excommunicated for his bizarre ideas and his rebellion against the Church. The Venerable Annibale's words came true. Indeed, when the despairing students knelt at his feet for confession, he would often say: “Continue to live God's Will intensely, because in a little while everything will change. Courage!”.

Many Fathers were in contact with Fr. Annibale and through him became acquainted with Luisa. How is it possible to forget **Fr. Daniel from Triggiano**, a splendid figure of a Capuchin, a man who was a true little flower of St. Francis. Still today, his simplicity, his words and his acts live on throughout our Monastic Province.

Fr. Daniele spoke of Luisa Piccarreta as though she were a Heavenly creature and when, as a young seminarian, I went to his room for confession, he always said this to me:

“Are you Bucci from Corato? Did you know Luisa? You should know that she is a great saint and you should never stop praying to her if you want to be a Priest”.

Fr. Daniele was the historian of Triggiano and also published several devotional manuals, drawing heavily from Luisa Piccarreta’s books. The way he spoke of Luisa suggests that he was in direct contact with the Servant of God and with Venerable Annibale.

I also heard the following Fathers talk a lot about the Servant of God Luisa Piccarreta. **Fr. Giovanni De Bellis**, who was frequently invited to Corato to preach, went to Luisa’s house on these occasions. **Fr. Giovanni**, my confrere in the community of the Friary of Trinitapoli when I was superior and parish Priest, often spoke to me of Luisa Piccarreta and Saint Annibale Maria di Francia, whom he had known personally. I had the good fortune to be present at Fr. Giovanni’s last moments. This Father died while he was completely immersed in prayer – his hands joined, the beads of the rosary between them. His last words were: *“May God’s Will be done”*. It was 1982.

Fr. Terenzio from Campi Salentina also deeply venerated the Servant of God Luisa Piccarreta and would talk of her every time he met me. It was he who told me that the beatification cause of Fr. Annibale, Luisa’s Confessor, had been initiated. When I was a young novice at the Friary of Alessandro, Fr. Terenzio was superior. One day he offered me this testimony: *“There was a period when I was going through a crisis in my faith, and one day I went to Luisa, who listened to me kindly. She clarified all my doubts, and gave me such clear and profound theological explanations that they were a revelation to me. All the doubts that my theological studies had not clarified were dispelled by Luisa. There is no doubt that Luisa had the gift of infused knowledge”*.

Fr. Guglielmo from Barletta, one of the most distinguished Priests of the Province who had several times been Minister Provincial and was rector of our theology center for students, spoke one day, during a lesson on ascetics, of Venerable St. Annibale and his works. He spoke at length of *L’orologio della Passione* and of the book *Maria nel Regno della Divina Volontà*. Referring to Luisa Piccarreta, he said: *“She is a great and marvelous soul. We are not even worthy to be her fingernail.”* Fr. Guglielmo did not tell me whether he had known Luisa personally.

Almost all our older Fathers had direct or indirect contact with the Venerable Annibale and Luisa Piccarreta. Among them those to be remembered are: **Fr. Zaccaria** from Triggiano, several times Provincial; **Fr. Fedele** from Montescaglioso; **Fr. Giuseppe** from Francavilla Fontana; **Fr. Tobia** from Triggiano; **Fr. Antonio** from Stigliano, who

left some writings on the Servant of God; **Fr. Dionisio** from Barletta; **Fr. Arcangelo** from Barletta, also Provincial; **Fr. Pio** from Triggiano, Provincial; **Fr. Gabriele** from Corato; **Fr. Timoteo** from Aquarica, a great friend of Luisa's last Confessor, Fr. Benedetto Calvi, in whose parish he often preached (he also assisted at the translation of Luisa's body from the cemetery to the church, and concelebrated at the Mass in the main church for the opening of the beatification cause of the Servant of God Luisa Piccarreta); **Fr. Salvatore from Corato**, of whom I shall speak in a separate chapter. Many lay brothers who went to Corato to beg for alms never failed to visit Luisa: **Fra Ignazio, Fra Abele, Fra Rosario, Fra Vito and Fra Crispino**, who often spoke to me enthusiastically of Luisa, whom they greatly revered.

V21 – 4.24.27 - I was feeling embittered because of the privation of my Sweet Jesus, and while I was longing for His return, He came out from within my interior, but so afflicted as to arouse pity; and I said to Him: "But, tell me, what's wrong that You are so afflicted?" And Jesus: "Ah! My daughter, grave things are to happen. In order to reorder a kingdom, a house, a general uproar happens first, and many things perish – some lose, others gain. In sum, there is chaos, a greater struggling, and many things are suffered in order to reorder, renew and give a new shape to the kingdom, or the house. There is more suffering and more work to do if one must destroy in order to rebuild, than if one only had to build. The same shall happen in order to Rebuild the Kingdom of My Will. How many Innovations need to be made. It is Necessary to turn everything upside down, to knock down and destroy human beings, to upset the earth, the sea, the air, the wind, the water, the fire, so that all may put themselves at work in order to Renew the face of the earth, **so as to bring the Order of the New Kingdom of My Divine Will into the midst of creatures.** Therefore, many grave things shall happen, and in seeing this, if I look at the Chaos, I feel afflicted; but if I look beyond, in seeing the Order and My New Kingdom Rebuilt, I go from a Deep Sadness to a Joy So Great that you cannot Comprehend. This is the reason why you see Me now Sad and now with the Joy of My Celestial Fatherland."

The new era of spirituality that we all hope for can be put into practice if all – laypersons, married, and consecrated, will accept their own vocation in the prayer to the Lord of the Harvest, or rediscover its value by their commitment to a higher holiness of life.

We are all called by God to life and, through life, to fulfill our own particular project. "Every life is a vocation and every vocation is for a mission." Each one of us is "a dream of God," and it is up to us to make

it a reality with His grace and with our good will totally surrendered to the Divine Will. In fact, if we respond to God with our generous “Yes” do we not say *Fiat Voluntas Dei*.



CARDINAL FERDINANDO CENTO
Apostolic Nuncio and Cardinal of the Holy
Roman Church.

...the unforgettable Cardinal Fernando Cento, who had contact with Luisa until the death of the Servant of God.⁵⁰

Promotion to the cardinalate foretold⁵¹

Another person who was very close to Luisa Piccarreta was the venerable Cardinal Cento of holy memory.

From the early days of his Priesthood, Cardinal Cento had been a regular visitor to Luisa’s house. Aunt Rosaria often spoke to me of Cardinal Cento and although he had attained the high rank of cardinal, she always referred to him simply as Father or Fr. Cento.

At first, I did not realize that she meant Cardinal Cento. Once, when I was at home, the postman handed me a letter covered in Vatican stamps, and bearing a cardinal’s coat of arms; only then did I understand who Fr. Cento was, whom I had heard my aunt mention so often. I asked her to explain why she called a cardinal by that name, but she answered: *“I was very close to Fr. Cento, I treated him as if he were my brother. Every time he came to Corato, to Luisa’s house, it was I who accompanied him to various places, to see the archminister or the Bishop in Trani, and I showed him the sights of Corato many times. He was a cheerful, jocular person, and when he celebrated Holy Mass he seemed an angel. I knew Fr. Cento from the days of my youth and on various occasions we had a meal together at Luisa’s house with Angelina. Cardinal Cento would spend a long time talking to Luisa, and he once said to me ‘Luisa always tells me that they will ‘dye me red’ (make me a Cardinal), but’, and he said this jokingly, ‘I shall try not to have myself rigged out in fancy dress!’.* One day I saw Fr. Cento with a dark look on his face, and it was the only time that he did not joke and had very little to say. It was when Luisa was condemned. Despite the censure of the Holy Office, Fr. Cento did not interrupt his visits to Luisa and he answered my question as to what had led to this

50 Newsletter No. 21; October 6, 2013; The Divine Will, Saints and Holiness.

51 *“Luisa Piccarreta, A Collection of Memories of the Servant of God”*, by Fr. Bernardino Giuseppe Bucci, O.F.M., Chapter 6.

<https://luisapiccarreta.me/biographies-and-information-about-luisa-piccarreta-by-fr-bucci/a-collection-of-memories>

disaster with these dry words: ‘Rosaria, please don’t talk about all this, because it is we who are the most hurt by it’. And after a long silence, he added: ‘These are tremendous trials that the Lord is sending us’.

As is common knowledge, Fr. Cento was an outstanding figure in the Roman Curia.

Aunt Rosaria kept in touch with Cardinal Cento by letter, and it seems that he used all his influence when it was a question of translating Luisa’s body from the cemetery to the Church of Santa Maria Greca.

At this point I [Fr. Bucci] must confess that I am seriously remiss: I was unable to save the letters that Cardinal Cento sent to my aunt. Indeed, at the pious death of Aunt Rosaria, my nephew and niece, in emptying the house, threw away all the material which, in their eyes had no importance, including Cardinal Cento’s letters.

This was a great loss. Such a source would have given great value to what I have explained above, and in addition, we would have known what Cardinal Cento thought of Luisa Piccarreta. The cardinal’s family archives should be researched, in order to recover this valuable material.

In 1921 St. Annibale published a new edition of the “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*” including a Treatise on the Divine Will. The 1921 edition also included an introduction by Monsignor Cento, a nuncio to Venezuela and a cardinal. This “*Hours*” bore both the *Imprimatur* and the *Nihil Obstat*.

Cardinal Cento wrote to Luisa:⁵²

The fundamental points of your life and spiritual doctrine have a very special attraction for me. Continue to pray that my human will may truly disappear in God’s Will.

What you wrote concerning the Kingdom of the Will of God makes me go into ecstasy. How I wish that God would make me live those truths! Furthermore, I want to express my lively desire that other Volumes may since our Lord Himself wants it. The lighted lamp should not be hidden under a bushel. He who is the light of the world will know how to overcome all obstacles.

52 “17 Years”, by Fr. Bernardino Giuseppe Bucci, O.F.M.
<https://luisapiccarreta.me/saint-annibale-maria-di-francia/17-years>

ARCHBISHOP GIOVANNI RÉGINE
Archbishop of Trani-Barletta-Bisceglie-
Nazareth

December 6, 1915 to October 4, 1918

The Bishop healed⁵³



It was during the year 1917. The new **Archbishop of Trani, Archbishop Régine**, perhaps influenced by that part of the clergy, who not only attached no importance to all that was happening to Luisa Piccarreta but openly manifested their hostility to the Servant of God, had established a very severe decree with regard to Luisa: Priests were prohibited from entering her house and from *celebrating Holy Mass there, a privilege which had been granted to Luisa by Pope Leo XIII and confirmed by Pope Pius X in 1907.*

This measure was to be read out in all the churches of the diocese.

This is what happened. While he [Archbishop Régine] was signing his “famous decree”, he was suddenly afflicted by partial paralysis. When the Priests present at that moment came to his help, he made them understand that he wanted to be taken to Luisa’s house.

Aunt Rosaria described this unusual episode in this way:

“It was about eleven o’clock when we heard the sound of a carriage that stopped right outside the porch of Luisa’s house. I looked out from the balcony to see who it was and saw three Priests, one of them, as it were, supported by the other two. Luisa said to me: ‘Open the door, the Bishop is coming’. In fact, Archbishop Régine was at the door, supported by two other Priests”, probably the Vicar and Chancellor of the Curia of Trani, “the Bishop was uttering incomprehensible words. He was immediately ushered into Luisa’s room. It was his first visit to the home of the Servant of God, who, as soon as she saw him, said: “Bless me, Your Excellency”. The Bishop raised his hand as though nothing had happened and blessed her. He was completely cured! Archbishop Régine remained in Luisa’s room in a secret conversation for about two hours, and to the wonder of all, especially the Priests, he emerged from her room smiling. He blessed those present and left.”

An effort was made to keep the case secret, and so it remained to the wider public. As long as he was in Trani, Archbishop Régine regularly visited Luisa Piccarreta, with whom he would have spiritual conversations. This episode inspired a sacred fear in the clergy and

53 “*Biography of Luisa Piccarreta*”, by Father Bernardino Giuseppe Bucci, O.F.M.

Luisa’s holy Confessor, Gennaro Di Gennaro, was able to continue his ministry more peacefully. After this event, Annibale Maria di Francia also visited the Servant of God more often.

CARDINAL PIETRO PALAZZINI
Prefect of the Congregation for the Causes of Saints⁵⁴



When I [Fr. Bernardino Bucci] worked with Archbishop Giuseppe Carata of Trani to promote the start the diocesan cause of the Servant of God, he sent me to have several meetings with **Cardinal Pietro Palazzini**, who at the time when he was Prefect of the Congregation for the Causes of Saints. During the various meetings as I had with Cardinal Palazzini, he confided to me that he learned about Luisa Piccarreta and her spirituality by his dear teacher and friend, **Cardinal Cento**. Cardinal Palazzini referred to her as “*The dear Luisa*”.

His thoughts on the Servant of God were impressed in my mind. He said: “**The raising of the dear Luisa to the honors of the altar would a benefit for the whole Church, because of the novelty and depth of her message on the Divine Will, which is a doctrine that has always been accepted by the Church. If there are any imperfections in her writings, it’s up to us to correct them, because Luisa is neither a theologian nor a philosopher, so we do not and cannot expect a subtlety exposition of theological and philosophical concepts.** The writings of Piccarreta are a brilliant deepening of the prayer of the “Our Father”, and in particular the sentence “Thy will be done, as in Heaven, so on earth”. **The entire spirituality of Luisa is focused on this prayer. One thing is certain: that the dear Luisa is totally submissive to the authority of the Priesthood, and you cannot think of Luisa as ever being outside of the Magisterium of the Church”.**



CARDINAL JOSÉ SARAIVA MARTINS
Prefect of the Congregation for the Causes of Saints

*Corato, April 23, 2015, IV International Congress on the Servant of God Luisa Piccarreta on the Occasion of the 150th Anniversary of Her Birth – “Church in the Divine Will”.*⁵⁵

54 Newsletter No. 21; October 6, 2013; The Divine Will, Saints and Holiness.

55 “*The Kingdom of the Divine Will, An Introduction to the Servant of God Luisa Piccarreta The Little Daughter of the Divine Will*”. As found in the

“I have been impressed by two elements which characterize this first day in the life of Luisa. The first element is that precisely in this place, with the sacred washing, Luisa has received the gift of Divine life. Here has been sowed the precious seed of the very holiness of Jesus, given to her so that it would germinate in her life in conformity to the Divine Volition of Jesus in her daily acts, made of prayer, work and so many encounters. Luisa has lived the ordinariness of life in the continuous tension of asking even in the smallest of her acts the presence of Jesus, to give the Father the glory, the praise and the adoration that all men should give Him and that Luisa has done always and for all.

The second element I pick from the fact that the calendar, that 23rd of April, 1865, marked the Sunday *in albis*. We know that Saint John Paul II would consecrate this Sunday to Divine Mercy. This fact also seems to me like an anticipating sign in the life of Luisa.

(...) Luisa Piccarreta shows us this typical dynamism of God’s mercy that attracts to the most profound unity with Him for transforming the heart in a spring of gushing water for the benefit of all (...) Living like that, even the smallest act of our life participates in the dynamism of mercy, concurring with Jesus in bringing His light to all hearts and to God the praise and adoration that everyone should give Him.

The small lady of southern Italy, who has known the alternation of various epidemics, two wars, and has collected so many tears due to the hard conditions of life of contemporaries, transforms her own heart in a place totally inhabited by God. **Those who have met her have felt themselves attracted from the reality of Heaven and driven to live a holy life, totally spent in the ordinary occupations under the model of the family of Nazareth.** And it is properly in the quotidian that God’s mercy looks for men in order to restore them to the innocence of Eden, to a life weaved with joy and to an existence guided by the certainty of being loved children.

It is my wish that this Congress will signal for you a milestone in your journey to sanctity in the desire to become always more missionaries of that Fiat which has brought Heaven on earth and earth in Heaven. May the Virgin Mary, our loved Protectress, take us throughout the paths of time and guard us in her maternal heart.”

biographical notes from the work of Fr. Bernardino Giuseppe Bucci, O.F.M.;
pages 60-61.
<https://Divinewill.org/wp-content/uploads/2015/02/IntroductionBook-for-web.pdf>



ARCHBISHOP REGINALDO GIUSEPPE MARIA ADDAZI, O. P.

of the Diocese of Corato

November 10, 1947 – July 3, 1971

O merciful Heart of my Jesus, who for the salvation and sanctification of many souls have deigned to keep for numerous years on earth Your humble servant *Luisa Piccarreta* Your *Little Daughter of the Divine Will*, grant my prayer: that she be glorified soon by Your Holy Church. And through her intercession may You grant me the grace that I humbly ask of You ...
Our Father, Hail Mary, Glory be.

Trani, November 28, 1948

† **Fr. Reginaldo Addazi O.P., Archbishop**

⁵⁶Addazi, granted permission November 27, 1948 to print prayer cards of Luisa with a relic, giving her the title, “Servant of God,” and praying for her beatification with a dedicated prayer. Under his episcopacy, on July 3, 1963 Luisa’s remains were definitively laid to rest in the church *Santa Maria Greca*.

Luisa’s own Archbishop, Archbishop Reginaldo Maria Addazi, O. P., speaks well of her and supports the cause for her rehabilitation with the Church. He also promotes her cause for canonization and urges the full rehabilitation of the “Servant of God Luisa Piccarreta.” He had no chance to get to know her personally. Nevertheless, the fact that she was a lay Dominican is undoubtedly a factor in her favor.

To begin with, he tries to have Luisa’s mortal remains transferred from the cemetery to the church of St. Mary the Greek. In this letter from September 21, 1950, addressed to the appropriate local authorities, he summarizes the reasons why such a transfer is practically an act of duty: “To meet the pious wishes of the people of Corato, the city under our jurisdiction, and while waiting for the Holy Roman Church’s decision concerning the recognition of the heroic virtues and holiness in the life of Luisa Piccarreta of the Third Order of St. Dominic, and after having reflected deeply on the opportunity to carry out this plan and, through our archdiocesan administration, we have issued a decree that authorizes the transfer of the remains of the above mentioned Luisa Piccarreta from the town cemetery to the parish church of St. Mary the Greek where she will be interred. We have been compelled to consider this resolution for the following reasons:

56 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Pages 187; 193-195.

- The Servant of God Luisa Piccarreta, born of pious parents in Corato April 23, 1865, showed extraordinary signs of holiness even as a young girl.

- Infirm from the age of 18, she spent 62 years in bed with continual sufferings that were always endured with heroic Christian strength, in complete conformity to the Divine Will and in the steady practice of the greatest Christian virtues.

- From her bed of pain, she id. was always generous with advice and comfort for all those who turned to her.

- Priests and prelates were left in awe by the things she said, so full of Heavenly wisdom and supernatural unction.

- To our knowledge, many of our venerated predecessors, the Archbishops, admired Miss [Luisa] Piccarreta's spirit and they were generous with granting her concessions and favors to the point of obtaining a rare indult from the Holy See for the daily celebration of Mass in her bedroom.

- Miss [Luisa] Piccarreta died devoutly on March 4, 1947 and her funeral was a triumph.

- The people acclaimed her as "Luisa the saint."

- The fame of holiness of Miss Piccarreta has not diminished over time; just the opposite: it grows each day and many people of Corato still go to pray at her tomb. For the above-given reasons we do not hesitate in presenting our decision to the proper government authorities, expressing the desire that soon, when all the formalities of the law are fulfilled, the mortal remains of Miss [Luisa] Piccarreta can be given greater honor in the great church of St. Mary the Greek."

Unfortunately, even though the request had the support of the mayor, it was rejected by government authorities on the national level "because it was not apparent if and what particular recognition the Servant of God Luisa Piccarreta may have received by the people during her life for her work in offering assistance or charity."

When the request was finally approved, thanks to submitting the additional information that had been requested, the transfer was announced publicly. But it hit another roadblock, this time within the Church. The postulator general of the Order of Preachers, **Father Piccari**, who was appointed by the Archbishop to verify with the Holy Office the possibility of initiating the cause for sainthood, received a chilling rejection. So, he advised Archbishop Addazi not even to proceed with the translation of the remains, which will be postponed indefinitely.

In fact, in June 1961, the Archbishop receives a letter from **Cardinal Alfredo Ottaviani**, prefect of the Holy Office, requesting

information about “a certain Luisa, visionary of Corato.” It is not known what was behind the new inquiry, but the Archbishop takes it as the perfect opportunity to express his favorable judgment of Luisa.

He appoints **Msgr. Luigi D’Oria**, who in the autumn of 1962 will be named vicar general, to conduct a thorough diocesan investigation of the servant of God’s life. After receiving the report, the Archbishop wrote a letter in reply to Cardinal Ottaviani on September 6, 1961 with several passages quoted here. “I have on my desk a long report drafted by **Rev. Msgr. Luigi D’Oria**, Priest of Corato, who, in addition to being very pious and very prudent (he was spiritual Father for many years at the pontifical regional seminary in Molfetta), personally knew Miss Luisa Piccarreta, identified by this Sacred Congregation as the ‘visionary of Corato.’

ARCHBISHOP GIUSEPPE CARATA⁵⁷

**Archbishop of Trani/Nazareth/Bisceglie
August 28, 1971 – December 15, 1990 (Retired)
And Co-Founder of the Canonically approved
“Association Luisa Piccarreta”**



⁵⁸During my [Archbishop Carata] many years of ministry in this Archdiocese I have seen Luisa loved, crucified, risen, and I know my days will not end until I see her exalted to the honor of the altar as, without any shadow of doubt, she deserves. **The theology of her spirituality brings confusion to the intelligent, wonder and hope to the simple, and now brings a depth of understanding to the Church which, as I have always held, could very well be a new Heavens and a new earth for all the faithful.** The praises which I offer do not come from having served as rector of our pontifical seminary for fifteen years, but from many years of meditating our Lord’s own prayer – let Your Will be done on earth as It is in Heaven!

Be gentle with our Luisa, for she is our pride and joy. Honor the Inheritance she has passed on to the world in her Writings. Pray for her intercession before the Trinity for your sanctification in God’s very own Spirit, for this is the reason why we were Created. It is a matter of

⁵⁷ *Picture is of Msgr. Giuseppe Carata, Archbishop of Trani, during a conversation with Father Bernardino Bucci, OFM*

⁵⁸ *“The Kingdom of the Divine Will, An Introduction to the Servant of God Luisa Piccarreta The Little Daughter of the Divine Will”.* As found in the biographical notes from the work of Fr. Bernardino Giuseppe Bucci, O.F.M.; pages 58-59.

<https://Divinewill.org/wp-content/uploads/2015/02/IntroductionBook-for-web.pdf>

glory – given, and shared – which will Shepherd us through eternity. “If you only knew what it means not to live in the Divine Fiat you would die rather than give life to your own will.” These words, often spoken by our Lord to Luisa, have led me through my own episcopacy, and now that I may rest in my aged reflections, I can see that it is a wine in which I greatly delight...

The Chapel of the Association Luisa Piccarreta⁵⁹

November 30, 1989, feast of St. Andrew the Apostle, Archbishop Mons. Giuseppe Carata, at 6:00 p.m., for the first time celebrated the Holy Mass in the chapel of the Association. Since that day, many hours of spirituality and Eucharistic days follow one another to feed the Eucharistic life that is the basis of the Christian life.

The Chapel of the Association Luisa Piccarreta is the Divine roof of the room where the Servant of God Luisa Piccarreta lived and is the first stage for the pilgrims who come from all over the world and for hours of prayer before the Blessed Sacrament.

Homily of His Exc. Bishop Carata during the Eucharistic Celebration on November 30, 1989:

“This little chapel, with the presence of Eucharist Jesus, of the Holy Immaculate Virgin, of Luisa ‘the Saint’, with all the sacred furnishings today becomes the heart of your beloved Association “Luisa Piccarreta”.

It’s the heart because there is Eucharistic Jesus, but upstairs there is another church, another altar that is the bed on which the image of Luisa is placed.

It is the whole House now that has become a church, and the whole House has become an altar.

And, so, this is the strength that should support you, that should encourage you to continue. Of course, the difficulties will not fail, there will always be the difficulties because we are on earth, but the Lord has to win...

Truly this chapel will be for you as Mount Zion, as Tabor, where the Lord is always there to give you consolations and graces...

But the most holy chapel that we want to remember tonight is Luisa’s beatification. It will be the true Church. This is a beginning, a premise, a wish and as you have prepared so far and have conquered and overcome many obstacles, so the Lord will give you the grace to see the realization of the other Church, that is Luisa’s beatification and in her name I give to you, now, the holy blessing...

59 “31th Anniversary of Jesus in the Blessed Sacrament in the Chapel of the Association Luisa Piccarreta - Little Children of the Divine Will”; November 29, 2020. From Luisa Piccarreta Official Website.

<https://www.luisapiccarretaofficial.org/news/november-30-1989-2020/188>

Now I want to tell you some memories that were within me, and now I see them in the unified plan of God.

I was 18-19 years old, around 1933-1934, in the Seminary of Molfetta, where I remained for thirty-five years. I had as prefect of the dormitory **Don Ciccio Tattoli** (Founder and parish Priest of the Church Sacra Famiglia in Corato,) and as spiritual director **Msgr. Luigi Doria** (he later became Vicar General of the Diocese of Trani and Rector of the Mother Church in Corato) who not only in external forms but also in the private and personal conversations spoke of Luisa, as a privileged victim soul.

I knew well **Don Michele Marcone**, **Don Luigi Mintrone** who were older than me, but we were always together.

But what I remember correctly were the inspired words of **Msgr. Doria** who remembered Luisa, he evidently had contact with her.

So here is the plan of God who sows, sows, the years pass and then His plans are realized.

Certainly, they too will be, together with her, in Heaven because they have done so much good not only to me but to all seminarians who, then, were four hundred in Molfetta. These ones, then, have become Priests and wherever they are in Puglia, they know that there is Corato, that there is Luisa, they entrust her, praying for her beatification.” – written by Sr. Assunta of the Association of the Divine Will



ARCHBISHOP CARMELO CASSATI, M.S.C.

of the Diocese of Corato

December 15, 1990 – November 13, 1999

On the Solemnity of Christ the King, November 20, 1994 in the Mother church of Corato, Mons. Carmelo Cassati, M.S.C. Archbishop of Trani-Barletta-Bisceglie, having received the Non Obstat issued by the

Congregation for the Causes of Saints, Blessed the opening of the Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta, secular third order Dominican. With the Archbishop himself as president of the Ecclesiastical Tribunal, joined by enthusiastic faithful from southern Italy and around the world, Luisa began her triumphal journey toward the Honors of the Altar.⁶⁰

At the 50th Anniversary of the transit into Heaven of the Servant of God Luisa Piccarreta Archbishop Cassati said:⁶¹

60 “Closing of the Diocesan Phase of the Cause of Beatification and Canonization of the Servant of God, Luisa Piccarreta”; October 29, 2005.

61 “*The Kingdom of the Divine Will, An Introduction to the Servant of God*

“Fifty years after her death, the writings of Luisa are more than alive in the souls who follow her, from one end of the earth to the other. Souls who draw from the Crystal-Clear Doctrine of the Divine Will, a lesson of sanctity, that spreads its roots in the Will of God, as life in man, and as complete fulfillment of the prayer of the Our Father: ‘Thy will be done like on earth as It is in Heaven’.”

At the International Congress on Luisa held in Costa Rica Archbishop Cassati also said:

“The Church proclaimed Fr. Annibale Blessed. Without doubt, part of the sanctity of Luisa reached his soul, conforming him to the Fiat and to the Divine Will which the Servant of God cultivated to tirelessly.”⁶²

“Most dear ones, even now we are the sons of God, but that which we will be, has not yet been revealed. We know then that when He will be manifested, we will be similar to Him because we will see Him as He is.” 1 John 3:2

Our Lord also referred to Saint Annibale as the First Apostle of the Divine Fiat and Its Herald: *“And once I have Completed everything, I shall Entrust My Kingdom to My Priests, so that, like Second Apostles of the Kingdom of My Will, they may be the Criers of It. Do you think that the coming of Father di Francia, who shows so much interest and who has taken to heart the publication of what regards My Will, came by chance? No, no – I Myself Disposed it. It is a Providential Act of the Supreme Will that wants him as First Apostle of the Divine Fiat and Proclaimer of It.”⁶³*

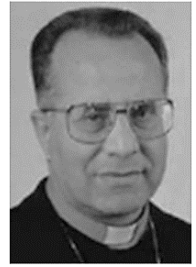
Letter #13 by St. Annibale to Luisa written in Messina on February 14, 1927 - a few months before his death - “Know that I no longer occupy myself with almost anything of the other things of my Institutes, since I dedicated myself completely to the great Work of the Divine Will. I talk about it with people of spirit; I engage in conversation about this topic with whomever I best can; I promote it as much as I can, also in my Institutes.”

Luisa Piccarreta The Little Daughter of the Divine Will”. As found in the biographical notes from the work of Fr. Bernardino Giuseppe Bucci, O.F.M.; page 59.
<https://Divinewill.org/wp-content/uploads/2015/02/IntroductionBook-for-web.pdf>

62 *“The Kingdom of the Divine Will, An Introduction to the Servant of God Luisa Piccarreta The Little Daughter of the Divine Will”*”. As found in the biographical notes from the work of Fr. Bernardino Giuseppe Bucci, O.F.M.; pages 59-60.
<https://Divinewill.org/wp-content/uploads/2015/02/IntroductionBook-for-web.pdf>

63 V20 – 11.6.26

**ARCHBISHOP
GIOVAN BATTISTA PICHIERRI**
of the Diocese of Corato
Archbishop Of Trani – Barletta – Bisceglie
- Titolare Of Nazareth November 13, 1999 –
July 26, 2017



The life of the Servant of God Luisa Piccarreta is extraordinary, especially in the way of how she lived the spirituality of the Divine Will, of which she is an exemplary model. But not only her life gives proof of it, also her writings do. It is necessary, therefore, to understand them and to present them in the context of her life. We must therefore know how to present her spirituality *taking into consideration the deeply human Christian and Ecclesiastical roots* that sustain and accompany all her spiritual experience.⁶⁴



December 15, 2001 - Archbishop Giovan Battista Pichierri blessing a plaque at the entrance of the “Luisa Piccarreta” Primary School. The Archbishop also blessed a bronze relief of Luisa that was inside the school.⁶⁵

Archbishop Giovanni Pichierri on “The Holiness of the Life of the Servant of God Luisa Piccarreta” at the 3rd International Congress, Madonna of Graces Sanctuary, October 27, 2005:

“On November 20, 1994 my predecessor, His Excellency Mons. Carmelo Cassati, M.S.C. opened on the Solemnity of Christ, King of the Universe, the Diocesan process for the recognition of the heroic virtues of the Servant of God Luisa Piccarreta.

He explained this act, that represents one of the most lofty in the exercise of the magistracy of a Pastor, expressing himself in this way:

“...That Fiat that Luisa continuously repeated was an immense desire to do only the Will of God, and she presented this Fiat also with the immolation of herself. Very many years, almost her whole life, in a bed, and many times even with pains and of taking so much part in the Passion of Our Lord Jesus Christ.

...To the eyes of God her life was of one freely ascended on the Cross, and having known the Will of God she said: “Here I am, Your Will be done,” not three years, not three days on the Cross, but sixty years on the cross of a bed. This immolation, this offering enters directly into the Chalice of the Passion and Death of Our Lord Jesus

64 *Excerpt from Archbishop Pichierri*, Prot. 29/06GBP; Trani, March 9, 2006.

65 See December 15, 2001 under “Important Dates” for more information.

Christ; and with her immolation Luisa became she who repairs, who compensates the sins of others, and then this life becomes heroic. God had wanted her alive only because He welcomed her immolation done freely, and before so much generosity it is not surprising then if Luisa would also have had some particular intuitions, as it is also clear from her writings...

...It is not surprising if at a certain opportune time God says: "Soul, do you want to give Me a hand? My Redemption is certainly enough, but I need other souls who join Me in this Calvary, in this immolation, because man never tires of offending God..."

(Homily to be resumed because of registration)

Mons. Cassati exhorted working for God according to the times and not hurriedly, as can happen to us.

About eleven years have passed from that November 20, 1994.

On October 29, 2005 I will have the joy of declaring closed the Diocesan process concerning the Beatification of the Servant of God "Luisa Piccarreta", highlighting the testimonies about her renown of heroic holiness and about the loftiness of the spirituality of the Divine Volition as it so emerges from her writings—that are also in need of being published in a typical edition and studied in depth in their contents of faith, precisely concerning the spirituality specification that carries out and supports the request contained in the prayer of the Lord Jesus: "Your Will be done on earth as It is in Heaven." (Matthew 6:10-11).

Concerning the renown of the holiness of the Servant of God, according to the testimonies gathered there is no shadow of doubt. To want to sketch a brief outline, one could delineate it in this way:

- Luisa Piccarreta (April 23, 1865 – March 4, 1947) during her lifetime already enjoyed by popular acclaim the name of Saint; and still today so she is called in Corato, city of her birth: "Luisa the Saint".

This does not constitute wanting to anticipate the irrevocable judgment given only by the authority of the Holy Father. It is a spontaneous judgment of the people, struck by the simplicity, transparency, and goodness of Luisa.

In Luisa there was never noticed sensational and extraordinary ostentatious phenomenon of guile. She lived for about seventy years in suffering, united to suffering Jesus, conforming herself to the Will of God, to whom she consecrated herself with offering of victim, and with the grace desired by her of not having visible signs on her body.

She lived occupied in work, possible for her by the embroidery of the tombolo, surrounded by students, in a style of poverty and of absolute detachment from earthly goods, in a climate of continuous

prayer. One can say: she breathed in God. In her daily duties, only one extraordinary phenomenon: the regime of her diet and that nocturnal corporal rigidity that she called “my usual state”. According to all those who assisted her, Luisa ate very little, without any damage to her health. Of one thing she could not do without: of the Most Holy Eucharist.

She relates in her autobiography that already a teenager:

“Communion became my predominate passion. In it I centralized all my affections. I was content to listen to Jesus speaking, and how much it cost me to be deprived of Him because I was compelled by the family to go together with them to the large farm where I had to remain for long months without Mass and without Communion.”

Her interior life was nourished with prayer. Her conversation with the Divine Spouse was prolonged at length in the night, causing rigidity to her members, from which she could not come round except through obedience to the Priest who daily came to the house for the celebration of Holy Mass or for Eucharist Communion.

Father Benedetto Calvi, last Confessor and incomparable diffuser of her image and of her writings, affirms: Her little bed changed into a marvelous pulpit from which, with Divine wisdom and unction, she intimately changed souls. Not a few came forth from her little room visibly changed, amazed and moved, and ... ready to purify themselves with a holy Confession”.

The spirituality that distinguishes the life, the speaking, and the writings of the Servant of God is “to Live in the Will of God”, “to be the little daughter of the Divine Volition,” and “the missionary of the Kingdom of the Will of God” by the light of the affirmation of Jesus: My food is to do the Will of He who has sent me”. (John 4:34).

What is striking in Luisa is her imperturbability. She confronted suffering and trials always sustained by the Divine Volition that she kept understanding ever more through the interior illustrations and words that Jesus, her only Teacher, told her. How much she has left us written in the thirty-six diaries and in the books of piety and of meditation, forming a true and proper itinerary of ascetic and mystical life that elevates the soul of one who reads them, believing in the one and triune God with an amazing and satisfying fervor. **“Teacher and Missionary of the Divine Volition”**, she proposed not “with words of human wisdom” in a tribunal of scholars of the earth, but as fruit of her love toward God and neighbor as a very humble woman of the people with hardly a first-grade elementary education, with an existence as almost buried and “hidden with Christ in God” (Colossians 3:3).

The sovereign virtue of Luisa is obedience to God and to the Magisterium of the Church. She wrote for obedience; and when the authority of the Church collected all her writings, she underwrote this declaration: “If the Church considers false everything that I have written, you must consider it false” (Refer to Act of submission written by Luisa Piccarreta on the date October 19, 1938 and sent to Rome by Archbishop Giuseppe Leo).

From the close of the process, one can obtain from this a profile peculiar to the Servant of God: **apostle of salvific suffering.** Saint Annibale Maria di Francia described her as: **“Virgin of the Lord and wounded dove who sought her Lord”** (from the letter of Father Angelo Sardone RCJ, Postulator General of the Congregation of the Rogationist Fathers. October 22, 2005). The primary reference in that regard can be the encyclical of John Paul II *“Salvificis doloris”*.

“Contemporary man, who trusts in the certainty of his scientific, technological, and social conquests, flees from the mystery of the Cross, from pain, from suffering, interpreting it as annihilationment of his dignity; so not understanding it, he intends to eliminate it from history (see for example euthanasia, abortion, artificial insemination, etc.) In Luisa the Cross is fecund pain in union with Christ crucified and always mystically immolated in the Eucharist; it is a pain full of love, intentionally hidden and always in line and in tune with the Fiat pronounced by Mary at Nazareth and renewed on Calvary. For Luisa, Mary Most Holy is the new creature who pronounces the Fiat without ever revoking It. To those who went to speak to her in order to implore her prayer to God for the relief of their own sufferings, she recommended the Way of the Cross and the Hours of the Passion, lived by her even to her *“consumatum est”* (it is finished) on March 4, 1947”. (Refer to article by the Postulator Don Sabino Lattanzio and to the Judge delegate Mons. Pietro Ciraselli, in *Osservatore Romano* on September 4, 2005).

Conclusion:

We believe we are not exaggerating if we assert that the Servant of God “Luisa Piccarreta”, wanted by the Father, daughter in the Son, who rendered herself docile and obedient to the action of the Holy Spirit, constitutes for our Diocesan Church and for the many who know her—and they are very many scattered in Italy, in the United States of America, in Colombia, in Mexico, in Asia, and elsewhere—a model of very real Christian life needed in our time as a supplement of a genuinely Christian soul.

As Pastor of this beloved Church I feel the responsibility of making known the spirituality of the Divine Volition straightforwardly

as it emerges from the writings of the Servant of God examined in the light of Divine Revelation and of the Magisterium of the Church; of showing them to the sister Dioceses, where there are present groups who are inspired by the Divine Volition, directing myself to the Brother Pastors—those who have the duty of overseeing so that one is not led astray—the thinking contained in the writings of Luisa, accepting the reliable studies of theologians who present them with a critical and correct preparation according to the sound doctrine of the Church; of entrusting to the Holy See the final judgment on the credibility of this process and on an eventual pronouncement of Beatification that We hope for only for the glory of God and the advancement of Christian life in our times.

As positive fruit of studying, of deepening, of valid aids for, the understanding of the spirituality of the Divine Volition according to the writings of Luisa—that need to be published in the typical edition—to indicate to our Diocesan Church and, if their own Bishops consider it opportune, to other Dioceses:

- Biography of Luisa, by Father Benedetto Calvi.
- Partial biography of Luisa, by Mons. Luigi Doria.
- Biography of Luisa, by Father Pablo Martin.
- Biography of Luisa, by Father Bernardino Bucci, O.F.M. (translated into various languages)
- FIAT, Thoughts of the Servant of God Luisa Piccarreta about the Divine Will, edited by Father Bernardino Bucci, O.F.M.
- Personal reflections about some passages from the writings of Luisa Piccarreta, edited by Father Bernardino Bucci O.F.M.
- Holiness of life of the Servant of God Luisa Piccarreta. Points for reflection edited by Sac. Sergio Pellegrini, Spiritual Assistant of the Pious Association Luisa Piccarreta Little Children of the Divine Will of Corato.

Other contributions on behalf of theologians from other Dioceses are to come to me. These are for the attention of our Postulator, and they will be published, if considered in keeping with the typical edition of the writings of Luisa supported by a critical preparation that unties the knots of the thinking of Luisa Piccarreta herself.

This pronouncement of mine is for the greater glory of God and so that the holiness of the Church shines through the good works of the children of God. Amen.” †*Giovani Battista Pichierri*, Archbishop

Homily of Archbishop Pichierri⁶⁶



The “Letter to the Hebrews” speaks to us of Jesus Christ, the only mediator of the new covenant “*For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant*” (Hebrews 9:15).

Only Jesus Christ conquered death and gave us His Divine life which is eternal. He, as God, became like us “to do away with sin by the sacrifice of himself” (Hebrews 9:26). “So Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him” (Hebrews 9:28).

Unlike the Priests of the Old Covenant, Jesus is both Priest and Victim. In His Passion He—as pure from every stain of sin—gave himself to the Father for sinners. By means of **His death and resurrection** He accomplishes his Priestly function; At the **Ascension** He didn’t enter into a temple built by human hands, but He entered into Heaven, where **He remains a Lamb** standing before the Father to make intercession for us (Rev 5:6). Sin is now deprived of its strength and a “new way” to return to the Father is open to everyone.

The Gospel of Mark presents Jesus as the One before whom we must take a stand: either we join ourselves to Him, our only Savior or we compare ourselves to Him in the exercise of our freedom that rejects Him.

Salvation is a gift, but it can be given only to those who have the desire to be saved. **The servant of God “Luisa Piccarreta” had the desire to be saved. For this she fully adhered to the Will of Jesus, obedient servant to the Father even unto death, even the death of the cross.** In *the Hours of the Passion* Luisa comments on the agony of Gethsemane in the following way: “O Jesus, all the rebellions of creatures advance toward You; You see that “*Fiat Voluntas Tua*”, that “*Your Will be done*”, which was to be the life of each creature, being rejected by almost all of them, and instead of finding life, they find death. And wanting to give life to all, and make a solemn reparation to the Father for the rebellions of creatures, as many as three times, You repeat: “*Father, if it be possible, let this chalice pass from Me: that souls, withdrawing from Our Will, become lost. This chalice is very bitter for Me; however, not my will, but Yours be done*”.

66 Archbishop Giovanni Battista Pichierri Homily at Mass broadcast by Radio Maria on January 23, 2017.

Jesus bound the human will with the Divine will making His own person a bridge, a bond of harmony. And this is precisely the starting point of our new life, to be in Christ, with Christ, through Christ.

In another excerpt from *the Hours of the Passion* Jesus tells Luisa: *My daughter, do you want to know what it is that torments Me more than the very executioners? Rather, those are nothing compared to this! It is the Eternal Love, which, wanting primacy in everything, is making Me suffer, all at once and in the most intimate parts, what the executioners will make Me suffer little by little. Ah, daughter, it is Love which prevails in everything, over Me and within Me. Love is nail for Me, Love is scourge, Love is crown of thorns – Love is everything for Me. Love is my perennial passion, while that of men is in time. Ah, my daughter enter into my Heart, come to be dissolved in my love, and only in my love will you comprehend how much I suffered and how much I loved you, and you will learn to love Me and to suffer only out of love.”*

Luisa lived immersed in the Love of Jesus Christ and learned to love God and her neighbor, declaring herself [as Our Lord named her] the ‘little daughter of the Divine Will’.

Dearly beloved, it’s really a gift to know and love Jesus as the Servant of God Luisa Piccarreta did. Let us imitate her harmonizing our day in this way: “Today, in your Divine Will, come Jesus to love in me the people I meet, to walk in my steps, to look with my eyes, to work in my hands, to talk in my words, etc”. **Jesus made this possible by giving us His Divine Life. Amen**

⁶⁷ **“I believe in what I’m doing!”** These are the words said by Archbishop Giovan Battista Pichierri when he put the seal on the boxes containing the documents of the diocesan process of Beatification of the Servant of God Luisa Piccarreta.

To him we owe the closing of the diocesan inquiry on Luisa herself, on October 29, 2005 at the Mother Church in Corato.

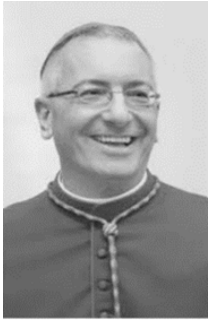
In the following years his favorite motto was “*on earth, as It is in Heaven*” together with the yearning for the “*Fiat Voluntas Tua*” in the Church of God and in the world. “We are certain that in Heaven, living in the Divine Will, he will obtain what on earth he desired. Certainly he will continue to Bless the Association together with all the sons and



67 Sister Assunta Marigliano’s brief remembrance of the Archbishop of Trani-Barletta-Bisceglie, Mons. Giovanni Battista Pichierri, one year after his death.

<https://www.queenoftheDivinewill.org/blog/>

daughters of the Divine Will in the world, and they, for their part, will not fail to praise God for the benefits received from him.” - Fiat, Sister Assunta Marigliano



ARCHBISHOP LEONARDO D'ASCENZO

of the Diocese of Corato
November 4, 2017 – Present

On the feast day of St. Charles Borromeo, the patron saint of seminarians, Pope Francis appointed Reverend Msgr. Leonardo D'Ascenzo as Archbishop of Trani-Barletta-Bisceglie, Italy. He was formerly rector of the “Pontifical Leonine College” Regional Seminary in Anagni.

Excerpt from greeting of newly ordained Archbishop Leonardo D'Ascenzo at the celebration of his episcopal ordination:

“The Harvest is Plentiful”⁶⁸

“This is the expression that I chose as my motto after the announcement of my appointment as Archbishop of Trani-Barletta-Bisceglie. It is the expression that more than any other recurs in pastoral work for vocations, the area that characterized in particular my Priestly ministry. It is the expression that marked my whole story.”

“What has been gifted to the Servant of God...will bear the fruit of her “sighed Fiat”... with our own sighed Fiat...to submit thoroughly and unconditionally to the judgement of the Church concerning her writings. Luisa’s Fiat will bear fruit...The Fiat will Unite us, and also in a Universal way.” – Archbishop D’Ascenzo

Mons. Leonardo D’Ascenzo -Prot. N. 113/20/C3 - Communication #4 - Regarding the Servant of God Luisa Piccarreta - Trani, March 4, 2020 - In continuity with the care my Predecessors have shown for the reputation and spirituality of the Servant of God Luisa Piccarreta, and making my own what they have written to all the faithful involved, I would like to propose a few indications and perspectives.

Thanks to the activity of the public Association of the faithful “Luisa Piccarreta – P.F.D.V.” of Corato I have been able to learn about the surprising diffusion of the writings of the Servant of God in many parts of the world, about the visits made by the faithful to the places relevant to her life, and about the solid network of groups present in various countries. I am absolutely amazed by the fervor of this

68 “Newly Ordained Archbishop Leonardo D’Ascenzo” <https://bookofHeaven.com/the-cause/newly-ordained-Archbishop-leonardo-dascenzo/>

extensive community. **I encourage everyone to continue along this rich and fruitful path toward holiness.**

...These texts (Luisa's writings) came forth from and have been watched over in the bosom of the ecclesial communion. One thinks of the solicitude shown for her writings by the Confessors officially appointed by the Archbishops, by St. Annibale Maria di Francia who, in his role as ecclesiastical censor of the Archdiocese, was able to review several notebooks of her *Diary* and publish *The Hours of the Passion*, and by Luisa herself who did not hesitate to submit herself fully and in unconditional obedience throughout her life to the judgment of the Church regarding her writings.

...I recognize that many "groups of the Divine Will" have long travelled a path under the guidance of the Church. Many have striven to anchor the reading of these writings in the doctrine of the Church and in a dignified conduct of life, making a balanced and respectful missionary proclamation spring from the "doctrine of the Divine Will", a proclamation which has been harmoniously inserted into the pastoral activity of the local Churches. **I urge everyone to continue with renewed commitment**, so that the charismatic gifts in the Church "enable the faithful to respond to the gift of salvation in complete freedom and in a way suited to the times. In this way, they themselves become a gift of love for others and authentic witnesses to the Gospel before all mankind" (Congregation for the Doctrine of the Faith, Letter *Iuvenescit Ecclesia*, n. 15).

...I hope this appeal will encounter hearts that are open to the awareness that – if truly accepted – the "Gift" opens us to the desire to share a communal journey which is not without difficulties. However, it is precisely in this sharing that we will be given renewed courage and perseverance. Accompanying you in prayer, I bless and greet everyone.
+Leonardo D'Ascenzo, Archbishop



MONSIGNOR GIUSEPPE DI DONNA **Bishop of Andria⁶⁹**

The Bishop of Andria, Msgr. Giuseppe di Donna often met with the Servant of God Luisa, in the 1940's, and I⁷⁰ can personally witness to one of these meetings. The undersigned⁷¹ went often to the home of Luisa because Aunt Rosaria lived with the Servant of God. I remember that one day, at the age of

69 Newsletter No. 21; October 6, 2013; The Divine Will, Saints and Holiness.

70 Fr. Bernardino Giuseppe Bucci, O.F.M.

71 Fr. Bernardino Giuseppe Bucci, O.F.M.

about ten years, going to Luisa's house to bring a basket of fruit that my Father had brought from the countryside, and being so loud that my aunt scolded me and me and asked me to be silent, because Luisa was in conversation with the Bishop of Andria. I had already heard about this Bishop at my home, especially after the tragedy of the sisters Porro of Andria. Intrigued, I remained silent sitting on a chair in the antechamber and after some time I saw outside of Luisa's room, not a Priest, but a kind of a friar, with a white tunic and a red cross on the chest, with a goatee, not very tall, smiling and seeing me he put his hand on my head with a blessing. He said goodbye to Aunt Rosaria and Angelina – Luisa's sister – and went away.

I was impressed by his manner of being modest and humble. When he went away, I asked aunt Rosaria, "He does not have the golden cross on his chest?". I knew that the Bishop of Trani, wore a gold pectoral cross on his chest. Aunt Rosaria said to me: "Bishop Di Donna does not care about these things, because he is a man of God". It certainly was not the only meeting that Msgr. Di Donna had with Luisa. It seems to me that he also visited during the four days that the Servant of God was presented to the public after her holy death. It is assumed that these meetings between Luisa Piccarreta and Msgr. Di Donna were a more frequent, even if (perhaps) they are not mentioned in the archives of the Diocese, because they were simple private visits. The contents of their talks there is not known. When the pious Bishop reached the Father's House a few years later, Luisa⁷², Aunt Rosaria and my older sister went to Andria to visit his body. At home there was much talk of the pious death of the Bishop and also the hair shirt that was found on him. **Aunt Rosaria often repeated the words that Luisa uttered about Msgr. Di Donna: "This Bishop is a saint, and his life was a gift that the Lord has made to his Church".**

MONSIGNOR SAVINO GIANNOTTI Vicar General of Trani

On June 4, 2005 a letter was sent from the Archdiocese of Trani-Barletta-Bisceglie-Nazareth by **His Grace, Mons. Savino Giannotti** stating that:



"The 'Divine Will' has guided the Archdiocese, in this last decade, which completed of the works regarding the process of the

72 Fr. Bucci's sister Gemma, who was called "Luisa": "Gemma, the little one, was the favorite of Luisa who, when she was born, suggested she be given that name [Luisa]." Preface, *"Luisa Piccarreta, A Collection of Memories of the Servant of God"*, by Fr. Bernardino Giuseppe Bucci, O.F.M.

<https://luisapiccarreta.me/biographies-and-information-about-luisa-piccarreta-by-fr-bucci/a-collection-of-memories>

Cause of Beatification of the Servant of God Luisa Piccarreta. The Diocesan Postulation announces having completed this journey”.

On March 7, 2006 - three days after the 59th anniversary of Luisa’s passage to Heaven Luisa’s Cause was officially opened in Rome. The official seals on the cases containing the documents from the Archdiocese of Trani were broken and the cases opened by the Congregation for the Causes of the Saints. In attendance were **Padre Bernardino Bucci** and **the Vicar General of Trani Msgr. Savino Giannotti**.

Speech of Mons. Savino Giannotti at the 3rd International Congress, Inaugural Lecture; October 27, 2005⁷³

It is with enthusiastic and moving emotion that I received the invitation to share with you, authorities and gentlemen here present, who I greet with affection and fraternity (Archbishop, Postulator, and members of the Tribunal and of the Historical Commission of the Cause of the Servant of God Luisa Piccarreta, Very Reverend Priests and Deacons, Religious Fathers, Pious Association Luisa Piccarreta Little Children of the Divine Will with headquarters in Corato, and Gentlemen and Ladies who have come here from various countries and nations).

This event of the 3rd International Congress is being conducted at the conclusion of the Diocesan phase of the Cause of Beatification of the Servant of God Luisa Piccarreta.

I give thanks to the Most Holy Trinity, (Father, Son, and Holy Spirit) who have guided us to contemplate Luisa and through her have let us discover living in an experiential way the great warnings of Jesus: “Convert yourselves and believe the Gospel” (Mark 1:15); “I am the Way, the truth and the life” (John 14:6); “The Kingdom of God is near, rather, it is in your midst.” (Matthew 3:2).

Luisa shows us something significant: to live the life of the Kingdom following Jesus, taking up the Cross; to live in total and perfect obedience; to always realize, in each instant of life, in a humble and docile way, the Divine Volition, rather, to be of the Eucharist, at the same time sacrificial victim and Communion.

We can truly affirm: Luisa is witness of the celebration of Holy Mass, listening to the Word and actively participating with the sacrifice and with the Communion with Jesus Christ who gives Himself to us in time and in space representing His Passover.

This experience is known by us through the humble maidservant of the Lord, Mary, Mother of Jesus and our Mother even from the moment in which She knowingly gave herself to the Divine Will, pronouncing

⁷³ *The Work of the Tribunal and of the Historical Commission of the Cause of the Servant of God Luisa Piccarreta; 3rd International Congress; Inaugural Lecture; October 27, 2005.*

Her AMEN, the “*FIAT mihi secundum verbum tuum—secundum Voluntatem Dei*” (Luke 1:38).

During these days, then, on top of the example of Mary, we are guided to rediscover the experience of Living of the Divine Volition in the person and life of Luisa.

In a contemplative way, permit me to retrace in outline and in brief the itinerary or journey made by us in order to reach this Congressional meeting. I seek to cover three ways:

1. the way of the physical and historical presence, in space and time, of Luisa in Corato;
2. the way of the Diocesan Church, through the vigilant and responsible action of the Archbishops;
3. the way of the Holy Spirit, even from outside of the institutions: the Holy Spirit guides men where and how It wants.

1. **The first way** brings us to meet Luisa as a person and her dialogues with Jesus given to us through her writings (letters, prayers, works, diaries ...). I will not linger to outline what is known. ***The Archbishop and various Priest speakers will talk about them at length.*** Besides, even if briefly, much information is known through the magazine of the Pius Association Luisa Piccarreta Little Children of the Divine Will of Corato, of which Sister Assunta is the present president, and the various biographies of Father Berardino Bucci.

I ask myself the question: Why is there so much interest in Luisa?

The answer is to search again considering: the words of Holy Scripture and of the Magisterium:

- a.) “This is the Will of God, our sanctification” (1 Thess 4:3)
- b.) “All the faithful of whatever state or rank, are called to perfection and to the fullness of Christian life and charity.” (L.G., n. 40) c.
- c.) “Be perfect as your Heavenly Father is perfect” (Matt 5:48)

“The ways of holiness are multiple and adapted to the calling of each one.” Therefore, the journeys of holiness are personal and demands a true and proper pedagogy of holiness.

Luisa is completely singular.

In the City of Corato on April 23, 1865, the Servant of God Luisa Piccarreta was born.

She manifests some singular characteristics of life that arouse in fellow country men, and in people of other places, through the course of years, the fundamental questions of Christian consciousness.

In particular:

She is a person from our country, we know her family, she has a religious preparation common to others.

But...she loves Eucharistic Jesus in a way completely extraordinary. Through the course of years she is bedridden, but her illness is not known. She wants to receive Communion every day. She eats very little and remits the food that she consumes. She has exceptional Priests as spiritual guides.

She was visited by important people, even by Cardinals. She recited the Holy Rosary, and she loves Mary. She has a correspondence with other people in a frequent way, as if she were their spiritual director.

She is ignorant, but she writes of “things” sublime and profoundly rooted in the mystical conversation with Eucharistic Jesus. She manifests a particular pedagogy of holiness: The Fiat and total and radical obedience to Jesus Christ and to the Church, availability to Live in the Divine Volition, “to be, (I add) “instrument” and Epiphany of the Divine Will, that is to say, of the Most Holy Trinity, in the world.

2. The second way is that journey of the Archbishops, and it makes us understand with how much attentive promptness and surveillance Luisa, favorite Daughter of God, has been followed by the local Church. She lives a pedagogy of holiness that is called “Living in the Divine Volition”, and “she has attracted” the attention of the same Ecclesiastical Authorities.

The local Church, through her Pastors, has wanted to make perceived and known the designs of God on Luisa, considering at the same time and in brief the heroic characteristics and reports of her virtues, of her letters, and of her writings

The Archbishops who have been watchmen during her life even “to death” have been:

Mons. Giuseppe Bianchi Dottula (1848-1892). He came to know about what was happening in Corato after having listened to and consulted with some Priests. In 1889 he wanted to take this case under his authority and responsibility, and after mature reflection he considered it opportune to delegate a particular Confessor of proven holiness in the person of Father Miche de Benedictis.

Mons. Tommaso De Stefano (1898-1906). He delegated the new Confessor Father Gennaro De Gennaro who, in 1922, ordered Luisa to put in writing what happened to her in the mystical conversation with Jesus.

Mons. Francesco Paolo Carrano (1906-1915). He followed Luisa through the action and the guidance of the Confessor.

Mons. Giovanni Régine (1915-1918) and *Mons. Carrano* followed Luisa in her daily life, always through the spiritual guides nominated by them.

Mons. Giuseppe Leo (1920-1939). He assumed the responsibility of entrusting Luisa to a new Confessor. He assigned Father Benedetto Calvi in 1929. Father Calvi Priested to Luisa until her death in 1947.

After 1947

His Excellency *Mons. Reginaldo M. Addazi* (1947-1971), also without taking into consideration the original texts and diaries of Luisa, wanted to diffuse the renown of Luisa, calling her the humble Servant of God and spreading a prayer composed by him (November 27, 1948) in order to implore from God the Beatification of Luisa.

Mons. Addazi calls her:

“herald of the Kingdom of the Divine Will”

“angel of reparation”; *“victim of Your Love”*

“Your little Daughter of the Divine Will”

Mons. Giuseppe Carata from 1971-1990.

The renown of Luisa spread into many parts of the world and in Italy in an exceptional way through the initiative of **Mr. Albrech Federico** and **Miss Adriana Pallotti** of San Giovanni Rotondo, both of whom were guided by Father Pio.

In 1972 the Association of the Divine Volition was born at Sixth San Giovanni, through the work of **Sig. Andrea Magnifico**, who got ownership of the inheritance of what belonged to Luisa, and above all the rights of ownership of the writings of Luisa.

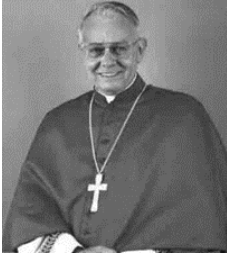
Mons. Carata, coming to know of what was happening in the world, gave beginning, with Canonical approval in 1986, to the Pious Association Luisa Piccarreta Little Children of the Divine Will of Corato, and urged by **Cardinal Palazzini**, Prefect of the Sacred Congregation for the Cause of the Saints, he undertook collecting testimonies about the Servant of God.

Mons. Carmelo Cassati, M.S.C. 1990-2000. Today Archbishop emeritus, he opened the process of Beatification of Luisa Piccarreta in the first vespers of the Feast of Christ the King in 1994.

He established the Ecclesiastical Tribunal for the collection of the testimonies about the heroic virtues of the Servant of God. In 1996 he received from the Congregation of the Holy See photocopies of the writings that had been “set aside” or withdrawn by the Congregation of the “Holy Office” in 1938.

He established a “Diocesan Commission” of surveillance regarding the Cause of Beatification of the Servant of God.

In the meantime, the 1st International Congress went on at (Costa Rica 1995) Rome, Georgia USA from September 12th to 16th 1995, that had a marvelous and enthusiastic resonance in the whole world. It was presided by His Excellency Very Reverend Mons. Carmelo Cassati, M.S.C., our Archbishop, with the participation of the then Archbishop of Atlanta, His Excellency Very Reverend Mons. John F. Donoghue.



VERY REVEREND MONSIGNOR JOHN F. DONOGHUE

The various speakers spoke on some testimonies and reflections about the veracity of the mystical experience of Luisa, the nature of her virtues, the authenticity of some writings, and the conformity, from what is reported in the original texts or writings, with the doctrine and teaching of the Church. The writings were spread with the Imprimatur of Father Annibale M. di Francia

And from that moment Mons. Cassati wanted to involve in a more effective way the whole local Church regarding the Cause of Beatification of Luisa.

He was visited by very many pilgrims who sought to know more about Luisa, and they reported about spiritual benefits that they had received, praying and living according to the Will of God; even if they did not yet understand well what “Living in the Divine Volition” meant:

He wanted to guide everything, but he did not yet know how to apply the rules of legality and of Church supervision.

In 1998 Mons. Cassati established the Diocesan Commission for the Cause of Beatification of Luisa, of which the undersigned was and is the Vice-President.

Mons. Cassati interrogated different theologians in order to carry out the mandate received from the Congregation of the Doctrine of the Faith concerning the conformity, or at least what was written overall in the diaries, to the teaching of the Church.

For this reason he is at work in order to have and present the typical edition of the writings.

Finally in 2000, following the resignation of Mons. Cassati according to the canonical provisions (can. 401), Mons. Giovanni Battista Pichierri was elected Archbishop of the Archdioceses of Trani-Barletta-Bisceglie and Titular of Nazareth.

With His Excellency Mons. Pichierri, the walk has been faster.

I refer to some stages gone through that make one marvel about how much he has done in full conformity to the Divine Will:

- recomposing of the Tribunal of the Cause. Nomination of the new Postulator in the person of Very Reverend Can. Don Sabino Lattanzio. Nomination of the Historical Commission of the Cause with the Very Reverend Don Sergio Pellegrini as president.

- Forthcoming of the various responsibilities of the prayer groups spread in various parts of the world.

- Sig. Andrea Magnifico, in 2002, gave to the Archdioceses the rights of ownership of whatever “things and writings” he had purchased from the legitimate heirs of Luisa, we direct our solidarity to him for his long suffering. For quite a lot of years he has been offering and living in the Divine Will as victim according to the example of Luisa.

This legal gift has given to the Archdioceses the possibility of beginning to know and to guide what was being read and had become attributed to Luisa.

So Archbishop Pichierri, by my means, had been able to give precise instructions regarding the use of the writings of Luisa

At the same time he wanted the collaboration of his Brother Bishops of various places where there are present groups of prayer and of reflections about the spirituality of Living in the Divine Volition

In September 2004, by his mandate, I went to various Archdioceses and Dioceses in the USA to meet with the various groups and to study in depth their relations with the local Bishops.

And for this I say thank you to the Divine Will.

His Excellency Mons. Pichierri invites everyone to pray for this cause.

Meanwhile, the new Postulator, here present, Very Reverend Don Sabino Lattanzio, (I can say guided by the Holy Spirit), in conformity, I could say, to the Divine Volition, promptly got down to work in order to collect and order, as indicated by the Canonical “norms” for the Cause, helped by the Historical Commission, who had the duty of indicating the truthfulness and the historical authenticity of the testimonies.

3. The third way is that journey by various prayer groups, by movements, of those who are in no way institutionalized; they have come to know about the person of Luisa and about some of her writings and are interested in imitating the virtues and following the outlines of the spirituality of Living in the Divine Volition.

It is not possible for me to list how many groups are present in the world. It would be a map of all.

And those here present today, are the eyewitnesses and living witnesses of how much Luisa the Little Daughter of the Divine Volition is known and loved.

I direct, therefore, an affectionate and official thank you to all those who have supported us and are supporting us with the solidarity

expressed in the great amount of correspondence and in the very numerous testimonies of the benefits obtained in their spiritual walk.

In October of 2002 (the 10th-11th) in Corato, the 2nd International Congress was celebrated. The acts of the Congress have been spread, *pro manuscripto*, even if not printed. This Congress has had an enormous echo in the world.

How many thank you's with great affection to those who have been obedient and observed the operating instructions given by the Archbishop with an official communiqué.

Meanwhile, some thorough studies about the spirituality of "Living in the Divine Volition" are coming.

Conclusion:

I do not know how to express a thank you to the Most Holy Trinity for having been the one, from so many people, called to serve to help to reach this goal and to live together these days: "the marvelous event for Our Archdioceses and for the Divine Will."

With simplicity I say that the designs and prodigies of the Divine Will are not ours. We hope, as the prophet Isaiah says: "To climb the mountain of the Lord... so that He instruct us in His ways and we can walk in His paths." (Isaiah 2:3).

Now, let us continue our works without forgetting that Jesus Christ is in our midst. He is the Eucharist that nourished Luisa; He is the source and summit of our life and mission. Let us let ourselves accompany and be nourished by Him. Greetings and good work.

Mons. Savino Giannotti



MONSIGNOR SABINO AMEDEO LATTANZIO

On February 11, 2001, Archbishop Giovan Battista Pichierri appointed Msgr. Sabino Amedeo Lattanzio to be the diocesan postulator for Luisa's Cause of Beatification and Canonization. In 2006 for Luisa's Cause at Rome, Dr. Silvia Correale was appointed to be Postulator and Msgr. Lattanzio was appointed Vice-Postulator.⁷⁴

In the movie production from the Association Luisa Piccarreta, "*Dawn of a Mystery*", *Monsignor Lattanzio* is interviewed, taken by

⁷⁴ **March 7, 2006** at the headquarters of the Chancery of the Congregation of the Cause of the Saints in Vatican City, the sealed containers with the documents concerning the final diocesan phase of the Cause of Beatification Sanctification of the Servant of God Luisa Piccarreta were opened. Avv. Silvia Monica Correale was named the Postulator of the Cause at Rome, and as Vice-Postulator was appointed Fr. Sabino Lattanzio.

http://www.PriestinthedivineWill.org/Luisa_Piccarreta.html

awe of the Servant of God Luisa, saying, “...*you went to see a woman (Luisa) and instead you found God. She was the manifestation of God.*”

Apostle of Salvific Suffering, Nourished by Eucharistic Spirituality⁷⁵ - *L'Osservatore Romano*, September 4, 2005

Next October 29th (referring to October 29, 2005), at the main church of the Apulian city of Corato, Mons. Giovan Battista Pichierri, Archbishop of Trani-Barletta-Bisceglie, will close the diocesan phase of the Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta, a humble and hidden tertiary Dominican, in a bed for over sixty years.

With much prudence and as much constancy—beginning with the Dominican Archbishop Reginaldo Giuseppe Maria Addazi, who was followed by Archbishop Joseph Carata—all the Diocesan Bishops, one after another, did everything in their power to rediscover and bring to light Luisa’s exemplary life experience, while the believers persevered in their ever-increasing devotion toward such an excellent soul.

Rediscovered and Revalued

During these almost sixty years following her death, the Carthusian [i.e. the most careful and painstaking] research of the handwritten and the printed writings of Luisa has greatly intensified; many groups and private associations have risen, inspired by her spirituality and attracted by the many benefits received by reading the already published works.

The Holy See gave the authorization to transfer the mortal remains of this Dominican Tertiary from the Corato’s Cemetery to her parish Church of Saint Maria Greca. In the repurchased building on *Via Nazario Sauro* (now named ‘*Via Luisa Piccarreta*’), which was the residence of the Servant of God for so many years, there has been canonically established the Pious Association of the “Little Children of the Divine Will.”

Through mysterious ways opened by Divine Providence, the figure and spirituality of the “Divine Will” of Piccarreta have become discovered and appreciated also by a large number of believers in the Americas. In the fortunate linking of the steps of revaluation, the Archbishop Mons. Carmelo Cassati, M.S.C., has obtained from the competent Roman Congregations, the *nulla osta* [approval] for the opening of the Cause of Beatification and Canonization of the Servant of God, which took place on November 20, 1994 — the feast day of Christ the King. And now we have finally reached the conclusion of the first phase of the lengthy ascent to the honors of the altars.

75 *L'Osservatore Romano*, September 4, 2005

The memory of Luisa was never buried; and so also her humble and extraordinary teachings, the testimony of her evangelical existence, the spiritual edification that magnetizes the souls to follow her example, and the blessings that she continues to pour down from Heaven through her intercession.

Three truly historical events have crowned the walk of affirmation of Luisa Piccarreta in these last years: the International Congresses held at San José of Costa Rica in December 1995, at Corato in October 2002, and, again in Corato, from the 27th to the 29th of October 2005. The International Congress of Costa Rica, which lasted eleven days, comprised five, teeming, daily presentations—more appropriately “meditations” centered on the Divine will as lived and taught by Luisa Piccarreta—and they were accompanied by Eucharistic Celebrations and a steady adoration to the Holy Sacrament.

The following data may underline the significance of that memorable Congress: several hundred attendees coming from sixteen American nations; representatives of Italy and India; various Bishops; about three hundred Priests, one hundred and fifty seminarians, and many members of religious orders.

Toward the October Congress

The 2002 Congress, held at the Oasis of Nazareth in Corato, with many participants coming from foreign countries, served to shed light on the status of the Cause. The upcoming International Congress, anticipated for next October, on the occasion of the closing of the diocesan phase of the Cause of Beatification of Luisa, will contribute to shed light on the salient aspects about the person, the spirituality, and the holiness of life of Piccarreta, in light of the testimonies and of the documents retrieved during these last years.

Speaking of the Cause, in 1994—just after the opening of the Ecclesiastical Tribunal and the publishing of the Archbishop’s edict for the collection of the names of witnesses to be interviewed, as well as of the writings of the Piccarreta—crowds of believers came around the bed of the Servant of God to listen to her simple and illuminated lessons on the Divine Will, just as it had happened when she was alive.

In fact, the first result of the process of beatification was the retrieval and the cataloguing of the diaries and publications of Luisa’s works. In 1996, Archbishop Mons. Cassati, M.S.C., upon formal request to the then Card. Joseph Ratzinger, obtained from the Holy Office a photocopy of the thirty-four autographic notebooks of the Servant of God, which had been appropriated in 1938 by the aforesaid Congregation. He then appointed some reputed theologians to reexamine such writings and to

judge the orthodoxy of the Luisa's writings, which were needed for the proper procedural acts.

Since her death, the fire of these writings has almost blazed like wildfire, and the Tribunal has now been able to ascertain their great importance and scope—a rich mine of spirituality! Also, the diffusion of her works, which have been translated in many languages, constitutes a devoted pilgrimage and a religious hearing of her simple, humble and effective word, proclaimed both with her life and with her writings.

We shouldn't believe, however, that the Servant of God was a graphomaniac or a person who wrote a lot to get attention. Rather, she was a person extremely reluctant to put in writing the fruits of the prolonged nighttime contemplations of her loving dialogues with her bridegroom, Jesus. She surrendered only for her spirit of obedience to her Confessors—to Don Gennaro De Gennaro, her first Confessor, and then to St. Annibale Maria di Francia, her spiritual guide and promoter of the first publications.

The Tribunal acquired a rich dossier of testimonies for its procedural actions, which were collected and recorded in the '70s, before the opening of formal Process, by Father Bernardino Joseph Bucci, on authorization of Archbishop Mons. Carata, so that they would not be lost, given the age of the testimonies *de visu et ex auditu* [by people—now deceased—who had personally known Luisa or had personally interviewed eye-witnesses.]

Upon formally interviewing the above-mentioned, surviving witnesses—who were all invited to give testimonies under oath—a unanimous consent was reached regarding the holiness and heroic exercise of the theological and cardinal virtues of the Servant of God; and the secret is not violated if we affirm that their unanimous opinion is much more valid because it perfectly fits in the context of the unchanged and always growing plebiscite of devotion of the present faithful people.

Through their answers, the members of the Tribunal, under the guidance of the Postulator of the Cause, Don Lattanzio, seemed to experience again the enthusiasm of the four days of exposition of Luisa's body at the triumphal funeral of that prophetic March 1947—apotheosis and crowning of her terrestrial existence.

A pale profile of the main characteristics of Luisa's persona, which remained impressed in the witnesses' memory, include the following: Luisa Piccarreta, by people's opinion, already enjoyed in life the appellative of "saint" and, as already mentioned, all called her and still

call her “**Luisa the Saint.**” This opinion doesn’t intend to anticipate the final judgment of the Holy Mother Church—even if it remains an ardent desire!—but it denotes only a judgment of the people, strongly struck by her simplicity, transparency and holiness.

Never was there seen in her the desire for the sensational or extraordinary phenomena: her existence was conducted for over sixty years in sufferings, in union with the suffering Jesus, and in uniformity to the Will of God, to which she consecrated her life with a vow, as victim soul. She asked God not to leave visible marks on her body. Concerning the work she was able to do, she taught it to her students. She lived in poverty and absolute detachment from earthly things, in a state of continuous prayer.

Among the everyday routine of her duties there was only one extraordinary phenomenon: the regime of her food intake and the nighttime bodily stiffening that she called “my usual state.” According to those who assisted her, Luisa ate very little, without suffering any damage to her health. There was only one thing that she could not do without: the Holy Eucharist.

She recounts in her autobiography that since her teenage years: “Communion became my predominant passion. In It I centralized all my affections. I was happy to hear Our Lord speaking; and it cost me very much to be deprived of It, when my family forced me to go with them to the farmhouse, leaving me many months without Mass and without Communion.”

Conversations with Her Bridegroom

Her conversations with her Divine Bridegroom extended lengthily into the night, and they were accompanied by a stiffening of her limbs, from which she could be awakened only upon a call to obedience by the Priest that went daily to her house to celebrate Holy Mass or to bring her Holy Communion.

The rest of the day was spent between working and smiling at those who went to visit her for counsel and comfort. Don Benedict Calvi, her last Confessor and inimitable promoter of her name and writings, said: “Her bed turned into a marvelous desk from which, with wisdom and Divine unction, she intimately changed many souls. More than few people left her little room visibly changed, surprised, touched, and... ready to purify themselves with a Holy Confession.”

To everybody she gave the example of a normal, daily, working, and consistent holiness, in the simplicity and humility of life, in her brief exhortations, in her striving for supernatural intentions, and in the perfection of her actions—precisely the style of holiness that is currently looked for by the great majority.

The characterizing spirituality of her life, the words, and the writings of the Servant of God were mainly centered on “Living the Will of God”, “being the little daughter of the Divine Will” and “being the missionary of the Kingdom of God’s Will,” in light of the affirmation of Jesus: “My food is to do the Will of Him who sent me” (John 4: 34), and in light of the famous prayer of the Dominican St. Albert the Great: “Lord, I would love to always be in your beloved Will.”

The exhortations, the diaries, the books, the counsels were, therefore, given in light of the “*Fiat Voluntas Tua*,” as Jesus did, taught, and told us to do in the “Our Father” prayer.

This was her fulcrum, which explains the constant and heroic exercise of Luisa’s virtues, especially her imperturbable serenity in the tests that she had to endure. During her life in fact, she was often seen visited, examined, observed, and questioned by ecclesiastical authorities, by superiors, by Priests, and by religious of strong theological and ascetic culture; yet, she perfectly remained serene, and above all, humble and obedient to the Will of God, which was manifested to her through the Church and her Priests.

And now it seems that this same august Divine Will is manifesting Itself in removing all the obstacles to the promotion and diffusion of a spirituality that is greatly needed for the salvation of humanity.

As a teacher and missionary of the Divine Will, she promoted It not “with words of human wisdom”, in an areopagus of wise men of the earth, but as a fruit of her great love for God, as a humble woman of the people, with a degree of culture barely elementary, and with an existence almost buried and “hidden with Christ in God”(Col. 3: 3).

Spirit of Obedience

There glows in the Servant of God her spirit and practice of obedience to the Holy Church. We have already mentioned her acts of obedience for her writings and for her daily exits from “her usual state.” **Her full submission to the will of her ecclesiastical superiors has been considered the most radiant pearl of her soul. She herself—it is worth noticing—used to instill such feelings into the minds of the Priests involved in her life. Therefore, she was always treated with great respect by all the Archbishops of her diocese, by the local Priests, and by the religious that visited her.**

Luisa remains in the sky as a luminary of this virtue, in an era which is not free of confrontations —fruits of the “*not serviam*” spirit [the refusal to obey, to submit] largely spread in the Church, family, nations, and social groups.

A last touch for an almost complete spiritual profile of the Servant of God arises from the conclusions of the Process: she was an apostle of salvific suffering.

Contemporary man, who trusts in the certainties of his scientific, technological, and social conquests, tries to flee from the mystery of the cross and from the pains of suffering. He in fact, interprets suffering as an annihilation of his dignity; he doesn't understand it, and he intends to eliminate it from history.

On the contrary, with evangelical wisdom, Luisa Piccarreta presents the cross, in concrete and popular terms and with incisive examples, as a remedy and health for the world. In her opinion, the human crosses become a fertile suffering when they are united to the crucified Christ, and mystically immolated in the Eucharist; the cross then becomes a suffering full of love, a suffering willingly hidden and always in line and in tune to the Fiat pronounced in Nazareth and renewed on Calvary by the Most Holy Virgin Mary, to whom Luisa was very devoted.

Therefore, not complaints, but only union with Christ victim, to atone for sins and to appease the justice of God on behalf of men: she reminds us that to the Divine chalice, overflowing with the merits of Christ's suffering, we need to add the drops of man's suffering, in order to cooperate in the same Redemption.

To all those who asked her to implore from God relief from the pains of life, she ever reminded them of the sublimating value of suffering, which she embraced in her *Via Crucis* to the Gethsemane up to the "*consummatum est*" of March 7, 1947.

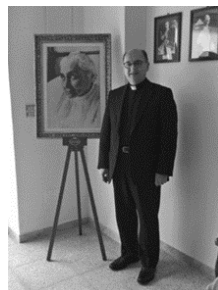
We believe that we are not *exaggerating* if we affirm that Luisa Piccarreta became a creature that left indelible signs of her charisms, of her spiritual faculties, and of her developed apostolate. For mysterious dispositions of the Will of God, she now shines as a star in the firmament of Christ, whose light is reflected in the innumerable facets of her brothers and sisters united to her. The spirit of the virtues practiced by Luisa has remained on earth, and it is ever enlarging, notwithstanding so much time that has passed, becoming an example and a stimulus to follow her own way of holiness.

May this humble lay woman—both elderly and perpetually young in the freshness of her flesh, tortured by a long and inexplicable illness, always peaceful, serene, humble, and innocent—intercede from Heaven for us wandering pilgrims, and obtain for us celestial protection. Sabino Lattanzio, Postulator; Pietro Ciraselli, Delegated Judge

MONSIGNOR PAOLO RIZZI

Postulator for the Cause of the Servant of God Luisa Piccarreta May 2017

⁷⁶We received a great gift from our Celestial Mother during this Marian month, on the eve of the centenary of Her appearances in Fatima: the presence, in our midst, of Msgr. Paolo Rizzi, the new postulator of the cause of beatification and canonization of the servant of God Luisa Piccarreta.



Msgr Rizzi, incardinated in the Diocese of Vigevano, since 1998 is an official the Secretariat of His Holiness, in the General Affairs Section. He is also the postulator of the causes of canonization of Venerable Teresio Olivelli and Blessed Tommaso Reggio.

The meeting with Msgr. Rizzi began at mid-morning on May 12. After the visit to the Cathedrals of the cities of Barletta and Trani, in the afternoon the meeting with Archbishop Giovan Battista Pichierri took place. The Bishop expressed the hope that the process of beatification would achieve its goal for the benefit of the faithful throughout the world awaiting this act of the Church. Then he saw a provisional coincidence in the fact that this assignment fell on the 70th anniversary of Luisa's death and on the centenary of the apparitions of Fatima. In fact, he enlightened the strong link between Fatima's message and Luisa's mystical experience. Finally, he stated the constant concern of many Bishops throughout the world, who, through their letters, invites him to pursue the path he has undertaken.

Afterward, Msgr. Rizzi visited the tomb of the Servant of God in the Church of Santa Maria Greca and the House – Museum where he also met some pilgrims coming from the Philippines, Ireland, as well as from Italy who welcomed him with great joy and cordiality. Moreover, don Sergio presented the archive and explained all the documentation contained in it and that it is essential for the continuation of the Cause.

There then followed an initial meeting with the members of the Governing Council during which the postulator answered some questions regarding the *Status Causae*.

In the evening Msgr. Rizzi met the whole family of the Association during an assembly at Luisa Piccarreta Parish Center. At this meeting, after presenting to him all the various groups and activities of the Association, some testimonies highlighted the interest and love for

⁷⁶ “Msgr. Paolo Rizzi, the new postulator of the Cause of Beatification of Luisa Piccarreta meets the Association.” May 22, 2017, Luisa Piccarreta Official Website.

<https://en.luisapiccarretaofficial.org/news/msgr-paolo-rizzi-the-new-postulator-of-the-cause-of-beatification-of-luisa-piccarreta-meets-the-association/236>

Luisa and the Divine Will, especially the desire to be the spokespeople and evangelizers of such message, to leave everything to recovered the Whole, that is God and His Will.

Finally, some songs of adoration and praise, always characterized by the Divine Will, concluded the evening and brightened the moment of festive fraternity that followed.

Mgr. Rizzi honored us with his presence the next day too, on May 13, at mid-morning, when he had a second meeting with the members of the Governing Council. During this encounter, they dealt more deeply with matters relating to the cause and the spreading of the message of the Divine Will in the world. Then he visited the exhibition dedicated to Luisa Piccarreta, which was inaugurated last April 24 by the Archbishop and entitled “Seed of the Kingdom of the Divine Will.”

It was a fruitful and fertile exchange of reciprocal enrichment that transmitted to us so much hope and a strong desire to continue our commitment both to the Cause of Beatification and, above all, to the charisma that Luisa left us, that *the Divine Will be fulfilled “on earth as in Heaven”*. Fiat!

Msgr. Paolo Rizzi was born in Mortara (PV) in 1963. He was ordained a Priest in 1990 and incardinated in the diocese of Vigevano. He graduated with a degree from the Pontifical Urban University of Rome. He attended the course for postulators at the Congregation for the Causes of Saints and the course of administrative practice on special processes at the Congregation of the Sacraments. He served for two years as vice pastor and for six years as caretaker pastor. He worked as a teacher of Religious Education, in Italian lower secondary schools and a professor of canon law at the Seminary of Vigevano. Since 1998 he is an official the Secretariat of His Holiness in the General Affairs Section. In 2003 he was appointed Chaplain of His Holiness. He published books, works and articles of contemporary history, canonical law and hagiography in local and national periodicals. -Antonella Bucci

Letter of the Postulator Monsignor Paolo Rizzi to all groups of the Divine Will in the world⁷⁷

Mons. Paolo Rizzi, the new Postulator of the Cause of Canonization of Luisa Piccarreta, worked promptly to give a decisive impetus to the Roman phase of the Cause and accelerate the canonical process that is now at a decisive stage.

The complexity of the Cause requires, for the progress of the same Cause, a great deal of work and a heavy economic burden a costly

⁷⁷ <https://luisapiccarreta.me/archives/10314/letter-of-the-postulator-mons-paolo-rizzi>

burden. Therefore, Mons. Rizzi decided to address the groups of the Divine Will and all the faithful, by writing a letter which is reproduced below. Through this letter he appeals to their generosity so that the Church can recognize the holiness of the Servant of God Luisa Piccarreta and elevate her, as soon as possible, to the honors of the altars.

-To the groups of the Divine Will of the Servant of God Luisa Piccarreta

-To the faithful devotees of the Servant of God Luisa Piccarreta

Following my appointment as the new Postulator, I was able to devote myself to the verification of both the path undertaken until now and of future projects. I appreciated the work properly carried out by the Actor of the Cause, namely, the Association Luisa Piccarreta Little Children of the Divine Will with headquarters in Corato, as well as the valid work of the diocese of Trani-Barletta-Bisceglie that has adequately fulfilled the *diocesan phase* of the Cause. All this constitutes a solid base as a strong guarantee for a positive outcome. At the same time, I have noted some delays and uncertainties at other levels and in other areas, which I have been trying to remedy giving a decisive impetus to the *Roman phase* of the Cause. Significant steps have been taken in the last few weeks to accelerate the canonical process: preparations for working concretely on a fundamental technical tool to study procedural acts by the competent authorities of the Holy See, also setting out clear objectives with precise deadlines.

Therefore, the Cause is now at a decisive stage along the path. The subsequent steps will require considerable expenses: the preparation, typesetting, and printing of the probative dossiers that must be evaluated by theologians and historical experts and the fees for the latter, including the administrative fees of the Holy See, the various costs for conducting the Cause that the office of the Postulator must bear, and so forth. In fact, because of their complexity, the Causes for beatification and canonization require a great deal of work and involve numerous expenses. We need your help and financial support to cover the necessary costs for advancing the Cause of Luisa Piccarreta.

The new norms that Pope Francis has issued, with the aim of making the administration of these ecclesial realities more transparent, establish that the Actor of a Cause must constitute an asset fund for the expenses of the same Cause. The fund, originating from offerings made by both physical and juridical persons is considered, due to its particular nature, as a “fund for a pious cause”. The promoters and administrators of the fund must rigorously respect the intention of those who make the offerings, keep regularly updated accounts and draw up annual financial

reports, which must be submitted by the proper authorities for approval. The Association Luisa Piccarreta in Corato has moved in this direction with prudence and rigor; for all of you, devotees and admirers of Luisa, this should be an encouraging reason to make your contribution and add your own “brick” for the construction of the Church’s recognition of the sanctity of this great little woman.

Confident of the generosity of those who met Luisa, allowing their hearts to be “touched” by her bright spiritual message and who rely on her protection, I send my warm greetings to all.

Rome, June 20, 2017, Mons. Paolo Rizzi, *Postulator*

The Association Luisa Piccarreta Little Children of the Divine Will, as the Actor of the Cause of Canonization, sustains what Mons. Paolo Rizzi expressed, highlighting that the positive outcome of the Cause lies first of all in the fulfillment of God’s plan for His Little Daughter of the Divine Will and is related to the charity and generosity of all those who love her.

Anyone who wishes can support the Association Luisa Piccarreta Little Children of the Divine Will and the Cause of Canonization by donating his financial contribution through a bank transfer with the following coordinates or through the official website of the Association.



BISHOP FABIO FABENE
Secretary of the Congregation for the Causes of Saints

Bishop Fabio Fabene, the Titular Bishop of Montefiascone, served since February 8, 2014 as the Under-Secretary of the Synod of Bishops.

DR. SILVIA CORREALE
Appointed Postulator for the Cause of the Servant of God Luisa Piccarreta in 2005

Dr. Silvia Correale was born in Argentina and also holds Italian nationality. She is a lawyer by profession, and a Doctor in Canon Law.

Dr. Correale is the first woman to be asked by a Pontifical Dicastery to defend the cause of canonization, and one of the few female postulators in the world. She is currently reviewing upwards of 20 beatification cases, including the Servant of God Luisa Piccarreta...

“It takes many years, a lot of work and when the moment finally arrives, it is a great joy in which one has already forgotten the years of



labor and working hard to convince the superiors of the Congregation of all the various motivations.” ~Silvia Correale, Postulator

In October 2005 at the end of the closure of Luisa’s cause by the Archdiocese of Trani, all official documents were packaged and sealed for shipment to Congregation for the Causes of the Saints – the dicastery, or department, of the Roman Curia responsible to the Holy Father for the investigations which lead to the beatification and canonization of holy men and women. **On March 7, 2006 these packages were officially opened by the Congregation for the Causes of the Saints. In attendance was the Postulator of Luisa’s cause, Silvia Monica Corrales, who was appointed by the Congregation to represent Luisa’s Cause.** Thus began the “Roman Phase” of Luisa’s Cause.



FR. GENNARO DI' GENNARO

In 1898 the new prelate, Archbishop Tommaso de Stefano (March 24, 1898 - 13 May 1906) delegated as Luisa’s new Confessor Fr. Gennaro Di Gennaro, who carried out this task for twenty-four years.

Fr. Di Gennaro was a Priest who lived a very holy life, he was considered a saint by the people of Corato. He had had a major speech defect which at a certain point disappeared: Luisa had obtained his cure from the Lord so that her holy Confessor could proclaim the Word of God in a dignified manner.⁷⁸

The new Confessor [Fr. Di Gennaro], glimpsing the marvels that the Lord was working in this soul [Luisa], categorically ordered Luisa to put down in writing all that God’s grace was working within her. None of the excuses made by the Servant of God to avoid obeying her Confessor in this were to any avail. Not even her scant literary education could excuse her from obedience to her Confessor. Fr. Gennaro Di Gennaro remained cold and implacable, although he knew that the poor woman had only been to elementary school. Thus, on February 28, 1899, she began to write her diary, of which there are thirty-six large Volumes! The last chapter was written on December 28, 1939, the day on which she was ordered to stop writing.

⁷⁸ “Luisa Piccarreta - A Collection of Memories of the Servant of God”, by Fr. Bernardino Giuseppe Bucci, O.F.M.

REV. FR. LUDWIG BEDA O.S.B

June 16, 1871 – April 22, 1941⁷⁹

Buried at the Andechs Monastery

Father Ludwig Beda, OSB. (Benedictine Kloster Andesch Monastery, Upper Bavaria, Germany). Fr. Beda published two German editions of the Hours of the Passion, in 1936 and in 1937. Fr. Beda received requests to translate Luisa's writings into English, Polish, and French.



Fr. Beda's work resulted in entire monasteries in Germany making the Consecration to the Divine Will.⁸⁰

Maria de Regibus⁸¹ from Turin and Father Beda:⁸²

Around early 1930, Maria de Regibus from Turin asked Don Calvi to send copies of the Treatise on the Divine Will and The Hours of the Passion of Our Lord Jesus Christ to well-known German Benedictine scholar, Fr. Ludwig Beda.

Fr. Beda was a well-known publisher of numerous books in several languages. A couple of months after reading the Treatise on the Divine Will, Fr. Beda wrote to Don Calvi asking permission to translate it into German. He called the Treatise greatest that has ever been written on this theme of the Divine Will.

Fr. Beda devoted himself primarily to the teachings on the Divine Will. It is reported he told Maria de Regibus:

“To be linked with such a soul as this [Luisa] is more precious to me than possessing half the world, because she communicates to me what is Divine, with such abundance... I have set aside my great work on stigmatics and humanly speaking I don't think it will be published anymore.”

Rev. Fr. Beda wrote Luisa:

“The Kingdom of the Divine Will keeps me busy day and night. It is the most important thing in my life, and I would like this Divine Will to be my own life... The deeper we penetrate into this Treatise, the more we discover the Divine, which absorbs us and penetrates us

79 <https://www.queenoftheDivinewill.org/luisa-and-the-benedictines/>

80 <https://www.queenoftheDivinewill.org/luisa-and-the-benedictines/>

81 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 146.

82 “*Quotes - on Luisa Piccarreta and the Divine Will*”

<https://bookofHeaven.com/who-is-luisa/quotes-on-luisa-piccarreta-and-the-Divine-will/>

so gently and sweetly that to follow it and live it is everything.” — Fr. Ludwig Beda

Rev. Fr. Ludwig Beda O.S.B also wrote to Luisa another time:⁸³

Yes, I consecrate myself to this work, even to martyrdom.

Now, I have set aside my great work on the stigmatists; and humanly speaking, I don't think it will be published anymore, since the editor has been offered another similar work, but of only two Volumes. Moreover, even though the editor wants to publish my work, I have not been able to persuade myself to set aside the Kingdom of the Divine Will.

It seems to me that God wanted to put me to the test, to see what I would prefer but the Kingdom of the Divine Will is over everything else. I remain faithful to the work to which I have consecrated myself with a vow. — Fr. Ludwig Beda



FATHER BENEDETTO CALVI

The last Confessor of Luisa Piccarreta, who witnessed the Servant of God Luisa Piccarreta in her last moments of life on earth.

Excerpt from Father Calvi:⁸⁴

“Luisa is no longer with us. She is in Heaven, surrounded by the Infinite Light of the Divine Will, Glorious and Triumphant in the Glory of the Saints.”

I assisted her up to her last moment. She expired in my arms, while I was pronouncing my last, unnecessary absolution! She died the way the Saints die, in a final acceptance of the Divine Will! I am still under the spell of that last moment, under the painful but sublime impression that I felt at her last breath, by which I cannot say to anyone who asks me about her, anything more than, “A Saint has died!” We have lost our dear Luisa. We have gained a Patroness in Heaven....

I don't find the energy to go on. I will tell you only by way of conclusion that I had our dear Luisa buried in my family chapel-mausoleum, at the distance of hardly a meter from the altar on which I celebrate my Masses.

I hope that thus we are united forever in the Divine Will, united in death in the cemetery, united forever, so I hope by God's Mercy, in the Glory of the Divine Will. Affectionately in the Divine Will, *Pastor Benedetto Calvi*

83 Testimonies from Priests of holy life, who met Luisa Piccarreta and/or her writings. http://www.divvol.org/luisa_piccarreta/en/testimonies.htm

84 “*The Death and Burial of Luisa the Saint*”; reflection on the death of Luisa Piccarreta by her last spiritual director, Rev. Benedetto Calvi, Pastor of Santa Maria Greca, Corato, Italy. https://luisapiccarreta.co/?page_id=3679

As soon as Luisa Piccarreta died, Father Calvi devoted himself to collecting and organizing all the paperwork necessary to begin the Cause for her Beatification. Without Father Calvi's foresight, much of the necessary paperwork for Luisa's Cause would have been lost. Father Benedetto Calvi passed away in 1968. In 1994 the Beatification process began for Luisa.

FR. SALVATORE from Corato

A Capuchin totally focused on Luisa the Saint who said: “... *I believe that in a little while the Lord himself will put her on the lampstand.*”

⁸⁵Fr. Salvatore from Corato was a Capuchin totally focused on Luisa the Saint. I knew him when I was a student at the seminary of Giovinazzo (the 4th and 5th years of secondary school). Fr. Salvatore came to spend his holidays with us. During our walks down the alleys in the friary garden, he always spoke about Luisa to me and about how his Capuchin vocation developed.



Fr. Salvatore was a splendid figure of a Capuchin. He came from a well-to-do family, he had very gentle manners and showed a delicacy of mind that I have rarely encountered in other friars. His Capuchin and Priestly vocation caused him great suffering and gave rise to much opposition. As an orphan, he had been brought up by an Aunt who often took him to visit Luisa the Saint, who regarded him with great kindness and gladly engaged in conversation with the young lad.

One day Luisa said to him: “*The Lord Wants you to be a Priest*”, but the boy did not attach much importance to her words. Having become a good-looking young man, rich and sought after by all the girls, he embarked upon a career in the navy and made many voyages. During the long ocean crossings, which sometimes lasted for months on end, the brilliant sailor would stay on the bridge of the ship to contemplate the infinite sea and the stars. He often remembered Luisa's words: “*The Lord Wants you to be a Priest.*”

Finding himself in danger of death, all that was left to him was to call upon Luisa: “*Luisa, if you want me to be a Priest, save me!*” Chance had it that many of his companions died, whereas he was saved by a strange miracle. Shortly afterwards he abandoned his career, returned to Corato, and went to see Luisa. After a long conversation, Luisa advised him to enter the Capuchins, telling him that he would encounter enormous difficulties. The Lord would be putting his vocation to the test.

85 “*Luisa Piccarreta, A Collection of Memories of the Servant of God*”, by Fr. Bernardino Giuseppe Bucci, O.F.M. <https://luisapiccarreta.me/biographies-and-information-about-luisa-piccarreta-by-fr-bucci/a-collection-of-memories>

Indeed, he had difficulty in being accepted by the Order, meeting with opposition from those in charge of the students' formation. They cited his age, for he was already older than the normal students, his life as a sailor, certainly ridden with vice, and it was also said that coming from a well-off family, he would find it very difficult to embrace a Rule so strict in itself. The letters of introduction from the archpriest, Fr. Clemente Ferrara, and from Fr. Andrea Bevilacqua, who personally accompanied him to the novitiate in Montescaglioso, were to no avail.

The novice master and superior did not accept him nor did they allow him even to enter the friary. Thus the poor young man had to stay outside the friary for three days, awaiting an answer from the Father Provincial, to whom the superior and novice master had perhaps turned.

Luisa's words came true.

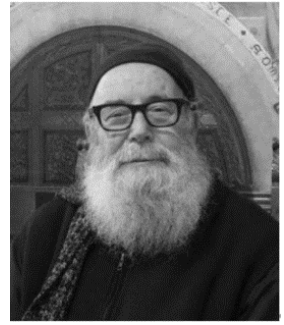
Fr. Salvatore, received into the Capuchin Order, generously relinquished all his family possessions and embarked upon studies for the Priesthood. Ordained a Priest, he wanted to go to Luisa's house to celebrate a thanksgiving Mass. **He would end his stories with these words “Luisa is in my heart and in my life, I feel her very close, as though she still wanted to speak to me”.** And he added: **“I am sure that I will not have a long life, because Luisa is in a hurry to bring me to Heaven”**, and he would say this with a smile so Heavenly that it is impossible to describe.

Fr. Salvatore was used by his superiors as teacher and director of our boys in the minor seminaries, and was highly appreciated and loved by all. His spiritual and human gifts enriched the exercise of his Priestly ministry. His health, which had been shaky since his entry into the Order, was a sign of God's Will which matured him for His Kingdom through suffering.

Fr. Salvatore said: *“Luisa belongs entirely to the Church and in the Church, which often tells us to renounce even beautiful things. Remember that all the Church does is God's Will, which has its own times. Perhaps the world is not yet ready to receive and understand this great saint. I believe that in a little while the Lord himself will put her on the lamp stand”*. Fr. Salvatore died on 3 September 1956, at the age of forty.

**FATHER BERNARDINO
GIUSEPPE BUCCI, O.F.M.**

**Member of the Ecclesiastical Diocesan
Tribunal for the Cause of Luisa Piccarreta
and Promoter of the Faith; Co-Founder of
the Pious Association “Luisa Piccarreta –
Little Children of the Divine Will” located
in Corato, Italy.**



*Our Lady, SANTA
MARIA GRECA, Protectress
of Corato, has shown a GREAT LIGHT, as Padre
Bucci passed on the eve of the Feast of Santa Maria
Greca, (Church in which Luisa is buried, and place
of second Miraculous Image from Heaven) with his
Funeral Mass being offered in Bari on Her Feast
day⁸⁶.*

Father Bernardino Giuseppe Bucci was born in Corato on 15 June 1935. In 1955, he entered the Novitiate of the Capuchin Friars at Alessano, in the Province of Lecce and completed his philosophical studies at the Studentate in Scorrano. On 14 March 1964, in the Capuchin church of Triggiano, he was ordained a Priest by Archbishop Nicodemo of Bari.

Father Bernardino Bucci, O.F.M. is a nephew of Rosaria Bucci, and he visited the house of Luisa between 1942 and 1947 – the last five years of Luisa’s life – when he was a child. Padre Bucci remembering his visit to Luisa when he was a child:

I was surprised upon seeing that the lunch of Luisa consisted of just 4 or 5 orecchiette [pasta with the shape of “little ears”, typical food from Puglia] and a few grapes, which I myself had brought an hour before. Everything was placed on a little plate. After my aunt put grated cheese on it, she told me: “Take it to Luisa.”

Surprised by this strange meal, I brought the food to the little room of Luisa. She welcomed me with a smile, placed the plate on the appropriate bed table, made the sign of the cross, and began to eat. Feeling my state of amazement, Luisa smiled at me again, then took a grape and offered it to me. When Luisa finished her lunch (so to speak), she rang a little bell, and soon my aunt appeared, carrying a little tray in her hands. Here began the scene, which I will never be able to forget: Luisa brought up everything in a strange way; I say this, because I felt no repugnance; on the contrary, a strange fragrance diffused throughout the room. Then, removing the little bed table, my

86 <https://bookofHeaven.com/the-cause/santa-maria-greca/>

aunt closed the shutters and said: “Come Peppino, let’s go eat, for Luisa has to sleep.” My aunt brought to the table the food brought up by Luisa, and there it remained during our lunch. I counted the orecchiette – they were six, and all the grapes, whole and bright – precisely eleven.

Padre Bucci was sent to the International College in Rome to specialize in Missionary Theology. When he returned to his Province, he was appointed Spiritual Director of the Seraphic Seminary of Scorrano. He studied for a licentiate and a doctorate, taking the course at the Ecumenical Faculty of St. Nicholas of Bari; where at the same time, in 1972, he acquired a degree in Literature.

As co-founder with Sr. Assunta Marigliano of the Association of the Divine Will, he spent many years as the spiritual adviser of the Association that was canonically erected in Corato on March 4, 1987. He is currently a member of the Tribunal for the cause for beatification of the Servant of God Luisa Piccarreta, which was opened on the Feast of Christ the King, 1994, in the main church of Corato by Archbishop Carmelo Cassati, M.S.C., now emeritus, in his role as Promoter of the Faith.

Prophecy of Luisa about Fr. Bucci

My family, deeply religious, wanted one of us boys to be a Priest, given that my Father’s branch of the family had been richly endowed with Priests and a cousin of my mother’s was then Vicar General of the Diocese of Salerno, at the time of the famous Bishop Balducci Monterisi. My mother had kept up a correspondence with this cousin, with whom we were not personally acquainted. I only remember that she spoke enthusiastically of him. The eyes of the family were focused on my brother Agostino, a tidy, well-educated, hard-working and reserved boy: in brief, a suitable type for an ecclesiastical career. Aunt Rosaria was very pleased when my brother expressed the wish to enter a seminary; the opinion of our parish Priest, Fr. Cataldo Tota, of venerable and holy memory, was very flattering.

His clothes were prepared. My aunt prepared a cassock with lace borders. Everything was ready for my brother Agostino to enter the Seminary of Bisceglie. However, an unexpected event then occurred which upset everything, so that my brother never did enter the seminary. The cause of it all was Fr. Andrea Bevilacqua, who recommended that Agostino, his pupil in middle school, not be sent to the seminary, but wait until he had completed at least the fifth year of secondary school; he would then enter Molfetta Seminary directly without having been to the minor seminary, which Fr. Andrea did not think could guarantee an adequate formation. Aunt Rosaria was very upset at this event and one day complained to Luisa:

“After having spent so much, Agostino will not even be entering the seminary”.

It should be said that Luisa had already previously proved silent and indifferent to this plan. Although Agostino diligently visited her house and although she knew of his intentions, Luisa never gave him a word of encouragement as she had to other boys who had expressed the same wish. Luisa responded to my aunt’s complaints in my presence, by saying: “Rosaria, Rosaria... You are trying to substitute God’s Will with your own! The Lord does not want him”, and turning her eyes to me, she said to her: “Look after this one! Because the Lord wants this one and not that one”.

Aunt Rosaria was amazed to hear the words of Luisa who said: “Yes, this very one who is the rebel of the family!”.

In fact, I loved street life. I was very lively and surrounded myself with poor children. My companions systematically played truant from school, they went about barefoot, smelling of the hens, sheep and rabbits that were raised in their homes. Therefore I did not work very hard at school either, and was the despair of my middle-class family (my mother was a teacher and my Father, a municipal employee).

I did not attach much importance to Luisa’s words; I was only in the fourth year of elementary school; there were big social problems; the collapse of Fascism, the German occupation; schools were closed and food was scarce. I completely forgot Luisa’s words. After Luisa’s death, on March 4, 1947, my Aunt Rosaria often thought of what Luisa had said and began to look at me inquiringly, as though she wanted to detect any signs of my inclination. Later, to the great wonder of all, Peppino⁸⁷, the rowdiest boy in the district of Via Andria, entered the seminary, not the diocesan seminary but the Seraphic Seminary of the Friars Minor Capuchin of Barletta. It was 1948. A year had passed since Luisa Piccarreta’s death. Many bet, given my character, that my stay in the seminary would not last long, and that I would be a nuisance there too. Many even criticized my mother for rashly having allowed me to enter it.

Time proved these inauspicious predictions wrong and the townspeople began to give credit to the words of my Aunt Rosaria, who proudly told everyone how Luisa had prophesied that I would be a Priest. Aunt Rosaria would say with determination: *“Peppino will succeed in becoming a Priest. It is God’s Will, expressed by Luisa”*.

Quotes from Fr. Bucci:

“St. Francis was for his time, St. Clare was for her time and Luisa is for our time.”

87 Nickname of Fr. Bucci.

“In the new millennium the world and the Church are going to focus on Luisa Piccarreta and the Divine Will.”

“Luisa is not just a Saint... She is The Saint.”

“Luisa’s doctrines are not from earth but from Heaven.” “You need to understand that Luisa wrote with the Light of the Church’s Authority.”

“Luisa is the Saint of the New Era.”

“Luisa is the Saint of the Holy Spirit.”

“We have three Eras. The Era of Creation, the Era of Redemption and the Era of Sanctification. Luisa is the Sanctity Era.”

“It would be as foolish for a lay person to stand at the Altar and say ‘this is my body’ as it would be for them to teach the Divine Will.”

“Jesus said the Divine Will is the Sacrament of Sacraments.”

“All the world will become Catholic. Luisa is the starting point... always remember this.”

Introduction⁸⁸ - His loving care to keep alive the memory of the people of our land who with their humble daily work and acceptance of life’s sufferings were distinguished for their love of God and neighbor, was what prompted Fr. Bernardino Bucci, our Capuchin Friar, to write these “family memoirs” of Luisa Piccarreta, nicknamed “*Luisa the Saint*.”

The interest in Luisa is worth mentioning, both because of the attention devoted today to acquiring a deeper knowledge of this mystic (and Luisa is such since with her contemplation and acceptance of physical and spiritual sufferings she attained a remarkable intimacy with Jesus) and because Luisa was known and visited by several of our friars (Fr. Fedele from Montescaglioso, Fr. Guglielmo from Barletta, Fr. Salvatore from Corato, Fr. Terenzio from Campi Salentina, Fr. Daniele from Triggiano, Fr. Antonio from Stigliano, Fr. Giuseppe from Francavilla Fontana, to mention but a few), who were able to communicate to her essential elements of Franciscan spirituality, while from her they assimilated love for Christ and commitment in doing God’s will.

May this book which involved Fr. Bernardino with such love and enthusiasm give enjoyment to all who read it, so that they feel impelled to learn more of Luisa’s spirituality and to further her beatification. *Fr. Mariano Bubbico*, Provincial Priest of the Friars, Minor Capuchin of Puglia.

88 The Introduction by Fr. Mariano Bubbico to “*Luisa Piccarreta, A Collection of Memories*”, by Fr. Bernardino Giuseppe Bucci, O.F.M. <https://luisapiccarreta.me/biographies-and-information-about-luisa-piccarreta-by-fr-bucci/a-collection-of-memories>

The following pictures are from “*Bucci Family Album*”⁸⁹ (a companion to “*The Bucci Family Album*”⁹⁰).



Seminarist Giuseppe Bucci standing next to Father Cataldo Tota. Seminarist Bucci is wearing a gift from Luisa Piccarreta – a surplice hand made by Luisa. Fr. Tota knew Luisa very well according to Padre Bucci.

A little older Padre Bucci with the gift of the surplice hand made by Luisa Piccarreta.



Giuseppe Bucci again next to Fr. Tota in procession of the Pilgrim Madonna at the church of Saint Francis in Corato Italy.

On March 14, 1964, Fr Bucci was ordained a Priest by Archbishop Nicodemo of Bari in the Capuchin church of Triggiano.



July 26, 1964, Padre Bucci celebrates his First Holy Mass in the Mother Church Cathedral of Corato, Italy.

89 “*Bucci Family Album*”, by Fr. Bernardino Giuseppe Bucci, O.F.M. https://luisapiccarreta.co/?page_id=4620

90 “*The Bucci Family Album – Luisa Piccarreta*”, by Fr. Bernardino Giuseppe Bucci, O.F.M. <https://luisapiccarreta.me/biographies-and-information-about-luisa-piccarreta-by-fr-bucci/bucci-family-album>

Card from first Holy Mass celebrated by Padre Bucci - July 26, 1964

Certificate written at Trani, Italy on July 30, 2003 by Msgr. Savino Giannotti, the Vicar General, concerning Fr. Bernardino Giuseppe Bucci, author of some biographies and other information about the Servant of God Luisa Piccarreta.⁹¹

Certificate

Fr. Bernardino Giuseppe BUCCI was born in Corato, on June 15, 1935; he was ordained a Priest on March 14, 1964; he belongs to the Franciscan Order of the Capuchins; he has been the Pastor of the Parish Church of the Immacolata in Trinitapoli (Fg) since January 1, 1997.

He is a member of the Ecclesiastical Diocesan Tribunal for the Cause of Beatification of the Servant of God, Luisa Piccarreta, and since 1998 he has been a member of the Diocesan Commission for the same Cause.

He has already published several booklets about the life of the Servant of God, Luisa Piccarreta, with the *Imprimatur* of the Archdiocese.

He is in charge of diffusing the spirituality of the Divine Will according to the Servant of God, Luisa Piccarreta, in conformity with the oath of not diffusing truths contrary to the Catholic doctrine. *In faith, The Vicar General, Msgr. Savino Giannotti*

Archdiocese Trani – Barletta – Bisceglie – Nazareth
70059 Trani – Via Beltrani, 9 - Trani, July 30, 2003

2006 Letter from Padre Bucci:

At various times very alarming letters reach me about the interpretations of the writings of the Servant of God Luisa Piccarreta by others which contain errors wrongly attributed to Luisa as follows:

1. One who lives in the Divine Will has no need anymore of being subject to the Magisterium of the Church.
2. One has no need anymore of praying.
3. It is not necessary to be present at Holy Mass even on Sunday.
4. It is not necessary to receive the Most Holy Eucharist.
5. The Will of God supplies everything.

These assertions are only and solely diabolical; they are works of the devil!



⁹¹ Certificate; Father Bernardino Giuseppe Bucci; Parish Priest Cappuccino.
<https://luisapiccarreta.me/biographies-and-information-about-luisa-piccarreta-by-fr-bucci>

I, as well as all my family, have personally known the Servant of God Luisa Piccarreta, therefore we are very well acquainted with the thought of the Servant of God and with her way of living.

The Servant of God Luisa Piccarreta is Catholic; her life was a total submission to the sacerdotal authority, that is, to the infallible Magisterium of the Church. The Servant of God constantly reaffirmed to who were near her, among whom also my aunt Rosaria Bucci, this concept:

“If the Church declares that everything that I have written is false, you must consider it false; if the Church in its infallible Magisterium, and in its age-old prudence, declares false everything that has been written, it means that the demon has deceived me, and only the Church has the power to unmask it.”

Every day the Servant of God attended Holy Mass celebrated in her room, receiving the Most Holy Eucharist daily. She urged everyone to go to Mass on Sunday, and one time rebuked my sister Maria because she had not gone there. This said, it is unthinkable to attribute to the Servant of God behaviors that are not conformed to the Magisterium and to the Precepts of Holy Mother Church.

In order to understand well the spirituality of the Servant of God, the following requirements are necessary:

1. The groups must be formed of Eucharistic souls;
2. The groups must be devoted to the Most Holy Virgin, Mother of God;
3. They must be submitted, in everything, to the authority of the Church and especially to their own Bishop, who is the only guarantee of the Faith in the local Church;
4. All the writings that make reference to the diaries of Piccarreta, must be read and interpreted, only and solely, in the light of Sacred Scripture and of the Magisterium of the Church.
5. The groups must have as spiritual Father, Priests of sure orthodoxy, and who are legitimately incardinated in their own dioceses or, if religious, in the order they belong to.

The groups must gradually form and watch out for inappropriate fanaticism or inappropriate interpretations. Watching out for these inappropriate interpretations they should certainly avoid attitudes that border on heresy.

Our duty is exactly this: a correct interpretation of the writings of Piccarreta in the light of the Magisterium of the Church; this is the precise will of this soul, all of God, and very faithful and very obedient daughter of the Church. One who acts otherwise, is certainly a diabolical being who wants to hinder the fulfillment of the Kingdom of the Divine Will, of which the Servant of God is the bearer.

At this time, responding to these e-mails, I, Father Bernardino Giuseppe Bucci, urge you to not give credit to and to refuse whatever interpretations of the writings of the Servant of God Luisa Piccarreta that are contrary to the Magisterium of the Church, and I invite you to spread this letter of mine to all the groups who, like you, find themselves in difficulty. FIAT, *Fr. Bernardino Bucci*.

Unidentified Priest⁹²

Rome still allowed for the Mass to be said in Luisa's house.

A Priest that was head of the Priests who were running Corato at that time went to her house and she was very rigid and stiff. She needed the blessing of the sign of the Cross for her to become loose and mobile. They gave her two blessings and she wasn't coming out so he got upset and he got mad and put on his vestments to say Mass.

And Luisa came through. The Priest really scolded her like. He told her all kinds of things: "You are disobedient, you are fake."

Luisa said very calmly: "I was asking Our Lord for the salvation of a soul." And had the permission of Our Lord. The Lord gave her permission to stay next to this poor soul until he or she died. And the Priest said: "Who is this person?"

And Luisa was able to say: "This person lives on the street, this is the number of the house and this is who it is."

The Priest got even madder, and angry.

And Priest said: "I just went by this street to come here and there is no sadness I did not hear anybody cry, I didn't see that there was any of that."

After the Mass the Priest left and he was pretty upset about all this. Fifteen minutes later he comes back to Luisa and asks Luisa to forgive him because as he went by that street and the house, in that minute he realized (in those days they put black cloth in front of the house when people died), he sees the dead's family putting the cloth in front of the house because that person had died.

From that moment on he became very devoted to Luisa.

Fr. Bucci's Easter Message:⁹³



**Enter into the Mystery of Easter
with Luisa! Fiat!**

"Wishing you a Holy Easter, under the protection of Luisa, The Saint. Most assuredly that she, Luisa can help you understand the

92 Excerpt from 2011 document "Transcription of Fr. Bucci's Talk about Luisa".

93 Padre Bucci's Easter Blessing.

<https://bookofHeaven.com/2015-conference/padre-buccis-easter-blessing/>

Mystery of Easter. With utmost certainty, Luisa has Fully Understood and entered into the Mystery of Easter. My prayer is that you are also able to Live this Mystery in Truth. Luisa with certainty has Fully Lived, day by day within the Mystery of Jesus Christ.

And so my prayer is that all you will Live these days by meditating on the writings of Luisa. Especially everything encompassing Easter and in particular the Hours of the Passion. But, not only meditating on the Passion but also the Glory of the Resurrection. May the Holy Blessing of God come upon all of you, your family and the prayer groups in the United States and all over the world.

I give you my Priestly Blessing, In the Name of the +Father, +Son and +Holy Spirit. Blessed Easter!

And also to pray with Rosaria Bucci, that she may continue to help stop abortions and all that may limit the life of the pregnancy of a woman and anything that ends the life of a preborn baby.

Padre Bucci has told us that, a few weeks before Luisa died, that she informed his Aunt Rosaria, who helped with the care of Luisa for 40 years, that **Jesus gave Rosaria the Mission of helping the Preborn in a similar way that Jesus gave Luisa the Mission of those Born to the Light of the Day**, as in the following reading:

V36 – 4.12.38 - “My Blessed daughter of My Will, how many wonders My Will can make in the creature, as long as she gives It the First Place and all the freedom to operate. My Will takes the will, the word, the act that the creature wants to do, as part of Itself - covers it with Its Creative Virtue, pronounces Its Fiat in it, and forms as many lives for as many existing creatures. **You were asking in My Will for the Baptism of all newborn babies that shall come to the light of the day - and then, for Its Life to Reign in them. My Will did not hesitate for one instant; immediately It pronounced Its Fiat and formed as many Lives from Itself for as many newborn babies coming to the light - Baptizing them, as you wanted, with Its First Light, and then giving each one of them Its Life.** If these newborn babies, for lack of knowledge, shall not possess Our Life, this Life still remains for Us, and We shall have many Divine Lives that Love Us, Glorify Us, Bless Us, as We do Ourselves. These Divine Lives are Our Greatest Glory, but they don’t put aside the creature who gave Our Fiat the opportunity to form so many of Our Lives for these newborn babies who are coming to the light; rather, they keep her hidden in themselves to let her love as they love, and let her do what they do. Neither would they set the newborn babies aside; rather, they would give them so much Attention, Guard and Defend them, as to be able to Reign in their soul.

Fr. Bernardino Giuseppe Bucci Passed away July 17, 2020.

Eve of the Feast of Santa Maria Greca⁹⁴

Deceased in the Infirmary of Bari St. Fara on July 17, 2020, Buried in the Corato Cemetery, in the family chapel on July 20, 2020.



In the spirituality of the Divine Will.⁹⁵

During his whole life Fr. Bernardino followed the spirituality of the Divine Will, due to the fact that his aunt Rosaria Bucci attended the home and the person of Luisa Piccarreta, now a Servant of God. He was able to extend his relations with many Priests and lay people who, especially from abroad, have always admired these figures of women and mystics from the XX centuries. In the USA these figures are very well known and invoked. Even in his last room, at the Infirmary, he had this invocation posted on the wall: *“Descend O Supreme Will, come to reign upon the earth!”*.

In the past years Fr. Bucci went to the US several times during the Summer, engaging other Capuchin Friars in spiritual activities (conferences, prayer groups, interviews, retreats) with numerous English speaking groups, for example in the Dioceses of Atlanta and Pittsburgh. From Heaven our brother will now pray that scholars in theology and spirituality may be found who would be eager to study the message of the Divine Will, and especially to comprehend more deeply the numerous writings of Luisa. We also entrust to him, as expressed by H.E. Msgr. L. D’Ascenzo, Archbishop of Trani-Barletta-Bisceglie, the creation of a coordination center among all the associations, prayer groups and movements inspired by the life and works of the mystic from Corato.

Several informative publications have arisen in time, including a *newsletter* spread via *e-mail*, thanks to the work of Fr. Bernardino and some good friends of his, like Fr. Giuseppe Lacerenza, from St. Paul Society. In the booklet containing thoughts of Luisa for each day of the year, on July 17 – the day of Fr. Bernardino’s re-birth into Heaven – we read: “man knew intimately the beauty his soul, how many Divine beauties it contains and how it surpasses all Creation in beauty, power and light, how much more would he esteem himself, and would not stain his soul with sin, even the slightest; he would be attentive not to dirty a beauty so rare, so rare a portent of creation” (p. 154)...

94 Necrology of Fr. Bernardino Bucci, O.F.M.

95 From the Provincial Curia of St. Fara in Bari, Saturday July 18, 2020.

Some necessary special thanksgiving.

...Brother Bernardino, we have lived through these months of pandemic together, in which our sharing of the Eucharist and of our meals in the refectory have allowed me to gather your words, your memories, your Passion for the Province, the sufferings of your life and the ejaculatory prayer you often repeated: “Descend, O Supreme Will, come to reign upon the earth!”. During the toughest moments of these period you described yourself as the poor Lazarus, all wounded, imploring to enter into the Kingdom of Heaven (re: Lk 16, 19-31).

You would often conclude the conversations we had with the words from the Psalm: “The Lord is my Shepherd, there is nothing I shall want” (Ps 22,1). You received the grace of the Sacraments and during these last three evenings I prayed by your side with the prayer that was written to implore the Beatification of the Servant of God, Luisa, trusting that she would intercede with her prayers from Heaven.

Now you have found your peace, brother Bernardino! Rest at last with the Saints, the Blessed, the Angels and sister Luisa, whom you so greatly

admired down here, and who wants to welcome you at the special feast prepared for you in Paradise. We pray with you in this moment with the words of the Little Chaplet of the Divine Will: “Lord Jesus, I praise You I Love You, I bless You and I thank You, God with the Father and with the Holy Spirit, in Your Holy and Eternal Divine Volition”. Amen!
From the Provincial Curia of St. Fara in Bari, Saturday July 18, 2020

Bis. Giorgio Laccerenza of. m. a.
fra Pier Giorgio Tancenburg
segretario provinciale



Giuseppe Jovanella of. m. a.
fra Gianpaolo Laccerenza
ministro provinciale

Saint Annibale, Luisa Piccarreta and Aunt Rosaria, by Padre Bucci, OFM:

⁹⁶Aunt Rosaria would often and willingly speak of Saint Annibale Maria di Francia, founder of the Rogationist Fathers and the Sisters of Divine Zeal.

She spoke of the Saint as though he were intimately familiar to her, using the name “Fr. Francia”. I personally took great interest in this figure and often asked the Rogationist Fathers if by chance there might be anything in their archives about the relations between Luisa and Saint Annibale. I even went to the Sant’Antonio Institute in Corato, a House which the Saint had wanted personally, in order to move Luisa there to be with the sisters.

96 “Rosaria Bucci’s memories” by Father Bernardino Giuseppe Bucci.
<https://luisapiccarreta.com/biographical-notes/luisa-piccarreta-and-saint-annibale-maria-di-francia/>

My aunt told me that St. Annibale had conceived of the project of taking Luisa to the Institute of sisters opened in Trani, but that Luisa had made him see that the Lord wanted her to stay in Corato. St. Annibale's project was implemented in 1928, after his holy death. Saint Annibale was the extraordinary Confessor of the Servant of God Luisa Piccarreta, and it was he who published her works. Saint Annibale belonged to that array of Priests who built up the Church of God with their holiness and their institutions for orphans and abandoned children. The work of these men was of great benefit to Italy and the Church, in a period when anti-clericalism was triumphant.

According to Aunt Rosaria, Saint Annibale enjoyed the great esteem of St. Pius X who willingly granted him private audiences. It seems that St. Pius X paid great attention to Luisa Piccarreta: our Saint submitted her writings to St. Pius X before having them printed.

Aunt Rosaria affirmed that after reading some of Luisa's writings, especially her famous work on the Passion of Our Lord, published under the title *L'orologio della Passione*, **St. Pius X said to him: "Dear Father, you must read these writings on your knees, because it is Our Lord Jesus Christ who is speaking in them". And it was the Holy Pontiff who urged St. Annibale to publish them.**

St. Annibale called on Luisa regularly, at her house in *Via Nazario Sauro* (now named '*Via Luisa Piccarreta*'), staying with her for several hours, conversing with her on spiritual matters.

He often took some Italian or foreign Bishop to visit Luisa, and my aunt remembers the visit of a prelate from Hungary. To dispel certain doubts, the St. Annibale took several theologians to Luisa; having spoken to the Servant of God at length, they would gather in another room for long discussions of what they had heard.

My aunt recalls that one Hungarian Bishop, after talking to Luisa, emerged from her room in deep distress and said the following words in his imperfect Italian: "Pray for my people", for Luisa had informed him of the far from rosy future that awaited his homeland. Aunt Rosaria could not tell me precisely who the Bishop was, nor exactly where he came from, she only told me: "a Magyar Bishop".

I realized that he must have been a Hungarian Bishop.

St. Annibale not only did visit Luisa to talk to her; he gave lectures to all those who frequented Luisa's house, especially the young people. These lectures bore abundant fruits. Indeed, many of the girls became sisters, many of the young men were initiated to the Priesthood and quite a few were admitted to his new congregation.

Many people went to Luisa's house to confess to St. Annibale. This was confirmed to me by Canon Andrea Bevilacqua who, as a young seminarian, would also go to Luisa's house to confess to St. Annibale, who was also the extraordinary and deeply loved Confessor of the Archbishop of Trani, Msgr. Giuseppe Maria Leo. Letters written by St. Annibale in the last three years of his life, speak in a special way of the publication of the work of Luisa that Bishop Leo had asked him to review for the *Nihil Obstat* and *Imprimatur*.

It would be most interesting to consult the archives of the Rogationists and of the Sisters of Divine Zeal, where there must certainly be traces of the long correspondence between the Servant of God Luisa Piccarreta and Fr. Annibale. My aunt told me that Luisa's spirituality was impressed upon the institute's Rule. It would be most interesting to read the institute's old Rule and Constitutions. I hope, now that Fr. Annibale has been beatified (and now canonized) by the Church, that the Rogationists and the Sisters of Divine Zeal will be able to re-evaluate the Servant of God Luisa Piccarreta who contributed so much to their development with her prayers, her advice and her writings.

Much still remains to be said about the relations between St. Annibale, the Servant of God Luisa Piccarreta and St. Pius X, for whom Luisa had great veneration. At that time she already revered him as a saint, and on various occasions said these words: "The Lord has given the Church two great Pontiffs in these times; the first, a beloved son of Our Lady", with reference to Pius IX, "the second, a great defender of the faith and of the Eucharist".

St. Annibale di Francia had to overcome enormous obstacles in order to put into practice his plan to have Luisa taken to one of the Houses of his congregation to be with the sisters. **He often used to say these words: "The acceptance of Luisa in a House of my Institute will be a Blessing of God for the whole Congregation"**.

Indeed, although there were already two Houses of the Congregation of Divine Zeal in Trani, with holy persistence he opened a female House in Corato, close to Luisa's birthplace. His project was not easy to implement: the holy founder died before the House had been completed.

A year after his death, Luisa entered the House of the Sisters of Divine Zeal in *Via delle Murge*, Corato.

⁹⁷Saint Annibale Maria di Francia paid frequent visits to the Servant of God, with whom he had long conversations, staying for hours in Luisa's little room, where he also often celebrated Holy Mass.

97 Excerpts from "17 Years", by Fr. Bernardino Giuseppe Bucci, O.F.M.
<https://luisapiccarreta.me/saint-annibale-maria-di-francia/17-years>

This is what I [Fr. Bernardino Bucci] remember of what Aunt Rosaria told me:

In 1910, a Priest arrived at Luisa's house and asked to speak to her. This was the first of the many encounters between the two "saints". That day, it was Aunt Rosaria who opened the door to him, then a young girl who had become familiar with Luisa's milieu, who had been visiting her for four years and so collaborated with Angelina⁹⁸ in the household affairs. Moreover, since Aunt Rosaria had mastered lace-making, she was acting as teacher for the other girls, who were apprentices; she was also called by Luisa to set right her own work that was often defective, for the Servant of God was unable to pull the knots tight enough because of the stigmata, hidden beneath her skin and a source of pain.

Aunt Rosaria, on many occasions, prepared a little bed in a room in Luisa's house on which St. Annibale would sometimes rest, especially when he was a guest of the Piccarreta family for more than a day.

The Saint's stays in Luisa's house were dictated by the fact that before giving her writings to Annibale, she had to read through them all and provide explanations on questionable points.

It was my aunt herself who gave Saint Annibale the manuscript of the famous book on meditation of the Passion. Saint Annibale had it printed with the name *L'orologio dell Passione*, a title about which Luisa was not at first enthusiastic. The publication, with a long preface by the Saint, went into several editions, four to be precise.

Aunt Rosaria remembered that Saint Annibale once urged all the girls and Luisa's regular visitors to read and meditate upon the work. In giving it to them, **the Saint said: "Before having the manuscript printed, I was received in audience by His Holiness Pius X, to whom I gave a copy. Several days later, having returned to see the Holy Father for matters concerning my new Congregation, he said these words: "Have Luisa Piccarreta's L'orologio della Passione printed immediately. Read it on your knees, because it is Our Lord who is speaking in it".**

Since we have no other documents available, we cannot but trust the testimony of Rosaria Bucci.

98 Luisa's youngest sister.

REVEREND FR. DOMENICO FRANZÉ O.F.M

*Dr. Fr. Domenico Franzé, Medical Surgeon, Prof. of Physiology and Missionary Medicine, International Antonianum Pontifical University, Associate Emeritus of the Pontifical Academy of Rome, of M.I.*⁹⁹



Testimony given by Dr. Fr. Domenico Franzé

(Letter to Fr. P. – General Superior for the Rogationists after the death of Saint Fr. Annibale di Francia)

Dear Father, Almost a year ago last September, your Excellency, along with another dignitary, interviewed me regarding two manuscripts of the book entitled “*In the Reign of the Divine Will*”. It was your wish that I render a judgement about the book whose author had sought absolute anonymity. Well, Reverend Father, as you know, I wasn’t content in just reading the book but wanted to also meet the author so as to better be able to render an opinion.

Having read the book and met the author, I didn’t stop with my own convictions, but sought the opinions of some competent religious colleagues. I am enclosing one such testimony. It is the opinion of Fr. Consalvo Valls, professor of Theology in our university, the International University of St. Anthony. He is currently in charge of revising our text books. I will include his testimony later.

Truthfully, anyone not having time nor interest in examining the book can simply review the index to see how this soul, called by God to perfection, is gradually elevated through self-annihilation, anonymity and detachment, through temptations and trials, one of which is most severe and has lasted more than 46 years.

I am simply astounded as a medical doctor to find no bed sores or skin abrasions on a patient who has been obliged to be immobile in bed for so many years.

As a Religious Examiner, it is most consoling to have received assurances that for many years and after exhaustive examinations by physicians, Confessors and Archbishops, no one has ever discovered any deception.

And finally, as a Priest I am delighted to have confirmed that in this patient there exists not only a refined integrity of Christian virtue but a movement of a soul striving toward a perfection illuminated by a special Grace.

Aside from all that it seems our Lord deigned to accomplish in this

99 Testimonies from Priests of holy life, who met Luisa Piccarreta and/or her writings. http://www.divvol.org/luisa_piccarreta/en/testimonies.htm

soul to purify and make her a worthy instrument of mercy for others, I observe in her writings the prevailing theme which I would call the paramount meaning of the existence of this creature: The Divine Will.

This humble soul calls upon everyone to comprehend the evil of their personal wills and proclaims that just as the human will represents a common evil which is sin, so also there exists for sinful mankind a universal remedy. This remedy is that the Most Holy Will of God be the Life of the human will.

If this book did nothing more than impress on its readers the rights of God and his Most Holy Will and affirm his supreme power over the human will and over the power and kingdoms of our miniscule earth, I would still maintain that it would make a significant contribution for the good of souls.

Reverend Father, I tell you that it is my judgment both as a Priest and physician that only a mortified and continuously mortified soul, only a human will fused in the Divine Will could arrive at concepts so basic and fundamental as those which this soul reveals. And this is achieved without studies or schooling, being only on a bed of pain and spasm, with an extremely limited background in literature, theology or asceticism. Yet she speaks with true competence about the most obscure themes and gives solutions to the most difficult problems and takes the soul of who reads her writings to the most aromatic spheres of virtue.

It is not the time, however, for me to explain the physical, psychophysical and moral proofs which I have found in this patient. I have moral certitude and, having 65 years of good experience and divorced from worldly concerns and excesses, I reaffirm this moral certitude in as far as it is given to man that the book which your Excellency gave me can achieve a great good, above all because it comes from an unpretentious and virtuous soul.

I thank you for the memorable occasion you have given me and I commend myself to your prayers. Most respectfully yours in Christ,
Fray Domenico Franze Medical Surgeon, Professor of Physiology and Missionary Medicine, International University of St. Anthony, Honorary member of the Pontifical Roman Academy of Missions in Rome, July 12, 1931



REVEREND FR. CONSALVO VALLS

*Prof. of Dogmatic Theology, Mysticism and other subjects at the Antonianum Pontifical University of Rome, Delegate Examiner for the revision of the books for the Order of Franciscan Friars Minor*¹⁰⁰

Testimony given by Rev. Fr. Consalvo Valls

Reverend Fr. Franzé, I have read and studied the book entitled “*In the Reign of the Divine Will*” and, having meditated on some of the themes, I am able to state the following:

I. Relative to Dogma: I find it to completely conform with the teachings of the Holy Church and those revealed in the sources of Revelation, including when it speaks in a passing manner on questions of dogma as... (and then follows a series of analyses and commentaries such as: “sublime and marvelous theological precision...” “also the concept is most precise...without dissonance and with marvelous harmony.” “Concepts are never repeated yet new and most beautiful aspects are presented without ever for an instant deviating from the truths of the Faith,” etc.). It is true that on occasion uncertainty are encountered, including, at times, unusual things which need explanation. But it is also true that when one reflects more on these thoughts, the dissonance of the first impression disappears. Moreover, Jesus, Himself, gives assurances when He calms her fears of writing nonsense.

II. Relative to asceticism: The book is most exact with respect to the judgments that are presented, especially when treating the active means of sanctification (prayer, work, fulfilling responsibilities, sacraments, pious practices, mortification, etc.) and the virtues. . . . (Note: to justify all the author’s points, one would need to quote the entire book).

III. With respect to mystical phenomena: The book seems to be truly inspired. (Of the numerous points that are presented, we mention one as an example: “the difference between the abstract and intuitive knowledge of God and of the soul itself. The intuitive explanation is one that is both psychological and experimental. It explains the theological doctrine regarding the Divine Gifts of the Holy Spirit acting in man and how these Divine Acts differ in nature from the human acts which man accomplishes using his own virtue.

100 Testimonies from Priests of holy life, who met Luisa Piccarreta and/or her writings. http://www.divvol.org/luisa_piccarreta/en/testimonies.htm

IV. With respect to the self-portrait of this soul: It is evident that she intensely lives the life of Grace from which she creates the most beautiful and exact descriptions. And only the gifts of the Holy Spirit could give her the knowledge and, still more, the science to describe them. This contemplation of God in his attributes and Trinitarian Life comes from the full use of these gifts. The same can be said of her contemplation of Christ and the Most Holy Virgin in their mysteries and this vision—so consoling and marvelous—of the Divine Will which governs the world. Such resolution and generosity can come from no other source other than Divine Grace which absorbs the being of this soul. With these virtues she undergoes the greatest and most profound sacrifices which our Lord requests of her. Her sensitive and acute sentiments, along with her immense charity toward others springs from and has its foundation in the love of Jesus. And, moreover, the substitution of one’s own will for the Will of Our lord can only come from Grace which allows her to remain peaceful, secure and content in the midst of the greatest tribulation, sufferings and aridity. And this constitutes the particular mission of this soul.

From all of these observations, made in passing, I harbor the conviction that the person in question is a soul of God and that the *Work Being Accomplished In Her Is Divine*. Although I do not know about the life or history of this soul, my examination of the book and the effect which I myself have experienced with her discourse permits me to take this position. This discourse has placed in my spirit a new yearning for a more intense spirituality. Only God holds the keys to man’s heart and causes it to vibrate toward sanctification...” With deepest regard to your Reverence,

Fray Consalvo Valls, O.F.M., Prof. of Dogmatic and Mystical Theology

DON SERGIO PELLEGRINI
Spiritual Assistant of the Pious
Association Luisa Piccarreta,
Little Children of the Divine Will
 (Pictured on left)

Author “Saints in the Divine Will”
selected passages on Sanctity from the
Writings of the Servant of God Luisa
Piccarreta¹⁰¹



101 <https://luisapiccarreta.me/fr-sergio-pellegrini/saints-in-the-divine-will-by-don-sergio-pellegrini>

FATHER ANGELO SARDONE, RCJ

Postulator General of the Congregation of the Rogationist Fathers

(pictured second from left)

with the relics of St. Annibale that
were brought to *Luisa's* home Via
Luisa Piccarreta 27, Office of the Pious
Association *Luisa Piccarreta*, Little Children of the Divine Will

February 4, 2018¹⁰²



St. Annibale was linked to Luisa by a spiritual fraternal and sincere friendship that began in 1910 when Canon Annibale Maria di Francia met her for the first time. He went to her house after he became aware of the fame of spirituality that surrounded her.

For seventeen years, their spiritual friendship grew ever stronger, until the day of Father Annibale's birth into Heaven on June 1, 1927

“It is just great that our first meeting starts right here, where we gather, also where Father Annibale met and supported Luisa several times, celebrated Mass, prayed...” With these words the **Rogationist Father Angelo Sardone**, who brought the relics with **Father Filippo**, began his talk and greeted all the faithful who were there to pay homage to the Saint from Messina.

Many times Father Annibale went to Luisa's house; and in his last years, the Archbishop of Trani appointed him Ecclesiastical Censor of Luisa's writings. As he met her, the Divine Will penetrated more and more his soul and the more Father Annibale entered that spirituality, the more he became aware of the need to spread the writings:

“It is really necessary to make these writings known to the world now, and I believe they will do a great deal of good” he commented in a letter. In fact he immediately began to print the ***“Hour of the Passion”*** and worked hard to publish Luisa's writings, but he left, however, unfinished the work because of his death.

The esteem that Father Annibale placed in Luisa was reciprocated by the confidence that Luisa had for him. In fact, she was deeply impressed by the wisdom, prudence and holiness of di Francia and always addressed him with words of gratitude: ***“The Lord will reward you greatly for the work of the Hour of the Passion, may it be one of the most beautiful gems that will shine above your head.”***

102 <https://bookofHeaven.com/the-cause/st-annibales-relics-and-new-statue-of-luisa/>

And when she learned the news of Father Annibale's death she felt tortured because of suffering: she poured out in tears, but in the Fiat commended to Jesus that blessed soul:

“He was the only one left to me, to whom I could open my poor soul. How well he could understand me – it was to a Saint that I would entrust myself, who had very much Comprehended all the Value of what Jesus had told me about the Divine Will... but – Fiat! Fiat! Fiat! everything ends down here.” (Vol.22 – June 1, 1927)

St. Annibale, a soul who was dear not only to Luisa but also to Jesus who granted him to shine in the Light of the Divine Will, in fact, in the same passage of the diary He comforted Luisa:

“My daughter, Courage, You Must Know that everything which that soul, so dear to Me, has done, all the Knowledges he has Known about My Will, have caused him to enclose as much Light within his soul. So, each Additional Knowledge is a Greater Light that he Possesses... Diving into the Eternal Light of his Creator, he found himself in the Celestial Fatherland, in which he shall continue his Mission about My Will, assisting everything himself, from Heaven.”

May these words be an encouragement for us to be aware of the great good that we acquire through the knowledge of the Divine Will. The example of St. Annibale could lead us to internalize them in our hearts so that, like Him, we can shine in the eternal Light of the Divine Fiat.

With this hope we are preparing to experience this important week of spirituality, rich in teachings and moments of prayer that will end Saturday, February 10 with the consecration of our hearts and the entrustment of the entire community to St Annibale.



“These days will surely be full of Grace for everyone”. With those words, on Sunday February 4, **Father Angelo Sardone**, Rogationist of the community of Bari, began his talk when the relics of Saint Annibale Maria di Francia arrived at the house of the Servant of God Luisa

Piccarreta. Yes, they were really days of grace and blessing and we can confirm now at the conclusion of the week of spirituality that was conceived in the context of the initiatives for the 90th anniversary of the opening of the House of the Daughters of Divine Zeal.

Saint Annibale, with the presence of his relics, spiritually enriched the city of Corato staying for eight days at the Church Santa Maria Greca, where the tomb of the Servant of God Luisa Piccarreta is guarded. It was indeed touching to be simultaneously

in front of two models of holiness linked together by an intense spiritual relationship, and united – we could say – by one single mission: to Live and spread the Divine Will.

“**A crusade of prayer and knowledge**”, Father Angelo defined the intense program of the event. It was characterized daily by moments of prayer and formative and spiritual activities that allowed us to know more about the figure and the work of the Saint from Messina in correlation especially with Luisa, the little daughter of the Divine Will.

The venture of Annibale Maria di Francia started in 1878 in the Avignone district, the worst slum in Messina at that time; the meeting with Francesco Zancone, a blind beggar changed his life. Father Annibale was rich, from a noble family and was admired for his culture. He could have had an extraordinary career, but he left everything and went into the midst of the slums of Messina. There he worked incessantly for the temporal and spiritual good of his neighbor, through the education and sanctification of children and boys, evangelization and relief to the poorest.

He was enraptured, since adolescence, by the gospel expression: **“The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest”** (Mt 9:38; Lk 10: 2), and for this noble cause he spent all his energies.

The *Rogate (Ask)* thus became his life program. To this end, he founded two religious Congregations: the Rogationists and the Daughters of the Divine Zeal, and promoted numerous initiatives to spread among the faithful the awareness of the need to pray intensely for vocations.

He himself deeply loved his Priesthood; He lived it consistently, and was fully convinced that it is only through the work of numerous holy Priests that humanity can be saved.

For living and spreading this charism with admirable zeal, **he was recognized by the Church as “distinguished Apostle of Prayer for Vocations”** and Pope John Paul II called him **“authentic forerunner and zealous master of modern vocation ministry”**.

His message is particularly timely today, in the third millennium. The “global village” that our planet has become, confined by the communications network and political, economic and social interests, feels an urgent need of good, hard-working apostles who work for the Kingdom.

Priests, consecrated persons and all Christians are the **“laborers of the Gospel”** and are the fruit of prayer. It is necessary to pray to the Lord of the harvest so that many people, responding with their own generous

FIAT to the call, can become **workers of the harvest, new “Apostles of the Divine Will”**- as Jesus himself call them in Luisa’s writings – ready to work for salvation and sanctification by communicating to all the precious truths of the Divine Will.

*“...And once I have Completed everything, I shall Entrust My Kingdom to My Priests, so that, like Second Apostles of the Kingdom of My Will, they may be the Criers of It.”*¹⁰³

Therefore, we can see how St. Annibale’s “*Rogate*” and Luisa’s “*Fiat*” interweave and walk in unison; Luisa and St. Annibale, in the plans of the Divine Providence, mutually helped and influenced each other, by communicating to each other the charisms with which the Lord had enriched their souls for the good of the Church. Pope Benedict XVI said “*True friendship, in addition to being a relationship between people, it is a mutual help and spiritual journey. This is a characteristic of Saints: they cultivate friendship because it is one of the noblest manifestations of the human heart and has something Divine about it*”.

“...Do you think that the coming of Father di Francia, who shows so much interest and who has taken to heart the publication of what regards My Will, came by chance? No, no – I Myself Disposed it. **It is a Providential Act of the Supreme Will that wants him as First Apostle of the Divine Fiat and Proclaimer of It.** And since he happens to be the Founder of an Order, it is easier for him to approach Bishops, Priests and people, also within his own institute, in order to Proclaim the Kingdom of My Will. This is why I Assist him so much and I give him Special Light, because in order to Understand My Will it takes Great Graces – not little lights, but Sun, to Comprehend a Divine, Holy and Eternal Will, as well as Great Disposition on the part of the one to whom this Office is Entrusted. And then, the daily coming of the Priest, I Myself also Disposed, **that I might find quickly the First Apostles of the Fiat of My Kingdom, so that they might Proclaim what regards My Eternal Will.** Therefore, let Me finish first, so that, *after I have Completed It, I may Entrust It to the New Apostles of My Will; and you shall be able to come to Heaven, to see from up there the Fruits of the Longed-for Kingdom of the Eternal Fiat.*”¹⁰⁴

The Priests are cooperators, guardians and depositaries of the knowledge, goods and prodigies that are in the Divine Will. So, just as He had the Priesthood before His coming in order to prepare the people, and the Priesthood of His Church in order to confirm His

103 V20 – 11.6.26

104 V20 – 11.6.26

coming and everything He did and said, so – Jesus said- ***”I will I have the Priesthood of the Kingdom of my Will.”***¹⁰⁵

The many surprising truths revealed to Luisa will be the inexhaustible fount from which all will draw celestial life and terrestrial happiness:

“In fact, in My Works I make use of the Priesthood; and just as I had the Priesthood before My coming in order to prepare the people, and the Priesthood of My Church in order to confirm My coming and everything I did and said, so shall I have the Priesthood of the Kingdom of My Will. Here is the utility of the many things I have Manifested to you, the many surprising Truths, the Promises of the so many Goods that I must give to the children of the Fiat Voluntas Tua: they shall be the Gospel, the Basis, the Inexhaustible Fount from which all shall draw the Celestial Life, the terrestrial Happiness and the Restoration of their Creation. O! how Happy they shall feel – those who, with yearning, shall drink in large gulps from these Founts of My Knowledges; because they contain the virtue of bringing the Life of Heaven, and of banishing any unhappiness.

“...I enjoy in seeing the interest that Priests take in these Writings that shall form the Kingdom of My Will. This means that they appreciate the Great Good of them, and each one would want to keep such a Great Treasure with himself, to be the first to communicate it to others. And while the issue of who is going to win lasts, one approaches the other in order to consult one another on what to do. And I enjoy that more of My Priests get to Know that there is this Treasure So Great, of Making Known the Kingdom of My Divine Will; and I use this to form the First Priests of My Coming Kingdom of My Fiat. My daughter, it is a Great Necessity to form the First Priests; they shall serve Me like the Apostles served Me to form My Church; and the ones who shall occupy themselves with these Writings in order to publish them, putting them out to print them – to make them Known, shall be the New Evangelists of the Kingdom of My Supreme Will.”

It is precisely to support these new apostles of the Kingdom, within the Association Luisa Piccarreta, a mission was born and takes the name **Spiritual Mother for Priests**. The souls who are part of it aim to spiritually adopt a Priest, praying for him and sharing with him, in the Divine Will, his Priestly life, a life of offering to Christ and to His Church, so that the flock entrusted to him may walk towards the Kingdom of the *Fiat Voluntas Tua* already on earth. And it was a very

great moment on Saturday evening, when during the celebration of Holy Mass some members of the *Mission* wished to join **the Union of Prayer for Vocations**, according to the spirit that animated the life and work of St. Annibale sanctioning, also in this case, the profound spiritual bond between the Little Children of the Divine Will and the daughters and sons of Father Annibale.



FR. PABLO MARTÍN SANGUIAO

Fr. Pablo Martín authored the “Biography of Luisa” that was on the list of recommended reading¹⁰⁶ in Archbishop Giovanni Battista Pichierri’s speech during the 3rd International Congress at Madonna of Graces Sanctuary on October 27, 2005¹⁰⁷.

In the Biography of Luisa, “*The Little Daughter of the Divine Will*”, is written: “Luisa was bedridden in Corato since her teen years and Padre Pio was cloistered all his adult life at Our Lady of Grace Friary in San Giovanni Rotondo, therefore they never met in person. However, Luisa and Padre Pio exchanged greetings and prayers, and each referred visitors to the other.”

Fr. Pablo Martín also compiled the “*Little Catechism on the Divine Volition*”.¹⁰⁸ In the introductory note he states: This “*Little Catechism on the Divine Volition*” is an aid for those who wish to know the spiritual message of the Servant of God Luisa Piccarreta, “the Little Daughter of the Divine Will” in her life and in her writings, their basic formation in the Faith and as a guide in their lives. (follow the link provided to read the Catechism)

106 “*Luisa Piccarreta, the little Daughter of the Divine Will*” Biography by Pablo Martín Sanguiao (in Italian). <https://www.beatobartololongo.net/pdf/profezie%20e%20rivelazioni/Luisa%20Piccarreta%20la%20Piccola%20Figlia%20della%20Divina%20Volonta.pdf>

107 *The Work of the Tribunal and of the Historical Commission of the Cause of the Servant of God Luisa Piccarreta*; 3rd International Congress; Inaugural Lecture; October 27, 2005.

108 “*Little Catechism on the Divine Volition*”, compiled by Pablo Martín Sanguiao. <http://ladivinavolonta.org/wp-content/uploads/2016/08/LittleCatechismoftheDivineWill.pdf>

FR. RICCARDO PIGNATELLI R.C.J.
Postulator General
of the Cause of St. Annibale Maria di
Francia



¹⁰⁹The Rogationists of the Heart of Jesus (RCJ) is a religious Congregation of Priests and brothers founded by Saint Annibale Mary di Francia (1851-1927). Rogationist comes from the Latin word, “*Rogate...*” which means “*Pray...*” The spirituality of the Congregation is centered on the words of Jesus in the Gospel: “The harvest is rich but the workers are few Pray, therefore, the Lord of the harvest that He may send workers into His harvest” (Mt.9:37-38/Lk.10:2). Hence, they carry out the mission of:

Praying for Vocations to the Priestly and consecrated life in the Church and propagating this prayer worldwide; caring and promoting the human and spiritual welfare of orphans, needy children and the poor.

I can maintain that the process of canonization of Fr. Annibale was influenced also by his relationship with Luisa, I must also affirm that, in her turn, Luisa was drawn by Fr. Annibale to share also in the concern for the Rogate. In fact, in the writings of Luisa one can find explicit references to vocations, as for example, in the fourth hour of The Hours of the Passion of Our Lord Jesus Christ: “*I will pray to you for the Priests, that they be worthy of your Ministers... Jesus, I make reparation for the mistaken vocations of Priests on their own part and on the part of those who ordain them without using all the proper means to discern their true vocations.*” In the 19th Hour she prays for “*all Priests, that they be light to the people,*” and later, during the same hour, she extends her prayer to other vocations, asking of Jesus, “*Give me Your Heart, so that I feed Your same Thirst for souls consecrated to You.*” There are many other references to vocations throughout the Volumes of Luisa’s writings.

This is the Will of God: your Sanctification (1 Thes, 4:3). Now, the Rogate, the charism which characterizes the spirituality of Fr. Annibale is none other than an expression of the Will of God, who sees the harvest of souls weary and forlorn like sheep without a Shepherd, and at the risk of being lost. The Lord has compassion for them and

109 “*The Kingdom of the Divine Will, An Introduction to the Servant of God Luisa Piccarreta The Little Daughter of the Divine Will*”. As found in the biographical notes from the work of Fr. Bernardino Giuseppe Bucci, O.F.M. <https://Divinewill.org/wp-content/uploads/2015/02/IntroductionBook-for-web.pdf>

commands his disciples to pray to the Lord of the Harvest that many respond with their generous Fiat to His call and become new apostles of the Divine Will, ready to work for the salvation of all.

Every life is a vocation, and holiness is the common vocation of every Christian. “God has called us to holiness,” St. Paul tells us (1 Thes. 4:7). But to respond to one’s proper vocation is none other than to fulfill this call and to realize the plan of the Will of God for us. We are therefore in the realm of the *Fiat Voluntas Dei* (The Will of God be done).¹¹⁰

Introduction by Fr. Riccardo Pignatelli R.C.J. to the life and charism of St. Annibale M. di Francia

Saint Annibale di Francia was both the Confessor and ecclesial advisor of Luisa Piccarreta. Everything in this essay that refers to the life, Writings and extraordinary phenomena of Luisa Piccarreta is intended to conform to the teachings of the Church. The canonization of St. Annibale, the esteem that he had for Luisa and his approval of her Writings cannot but help her process of *Beatification*.

My position as *Postulator* of the Cause of St. Annibale gave me a wonderful opportunity to know, admire, respect and love Annibale. I grew to understand why the Church called him the *Apostle of Prayer for Vocations* and *True Father of Orphans and the Poor*. Pope John Paul II called Annibale the *Precursor of Modern-day Vocation Promotion Programs*.

...The devotion to Luisa Piccarreta has helped spread the message and mission of St. Annibale throughout the United States, Latin America, the Philippines and elsewhere. In getting to know Luisa, her devotees have been introduced to the beloved Founder of the Rogationist Fathers and the Daughters of the Divine Zeal. Thus, they have been truly blessed by God as they seek to deepen their own spiritual journeys through the examples of Luisa and Annibale. The journey of Annibale towards canonization has shed a positive light on the life and Writings of Luisa Piccarreta.

From some of the letters written by Father Annibale to Luisa Piccarreta, we can see that Father Annibale focused on trying to understand God’s Will. “You must understand that my greatest goal in life and that which has given me the most energy has been my desire to

110 “*The Kingdom of the Divine Will, An Introduction to the Servant of God Luisa Piccarreta The Little Daughter of the Divine Will*”. As found in the biographical notes from the work of Fr. Bernardino Giuseppe Bucci, O.F.M.; page 64.

<https://Divinewill.org/wp-content/uploads/2015/02/IntroductionBook-for-web.pdf>

follow God's Will. I take advantage of every opportunity I get to share my desire with everyone I meet."

Father Annibale died on June 1, 1927 in Messina after being comforted by a vision of Our Lady, whom he had always loved, praised and venerated. When he died, the cry went out in Messina, "The saint has died" Luisa Piccarreta echoed the same sentiment when, upon hearing of the death of Fr. Annibale, she wrote in Volume 22 of her Writings, "He was a saint who guided me and helped me to understand what Jesus had said to me about Divine Will." She added, "I saw in front of me a vision of the blessed soul of God the Father, bathed in light, beside my bed ... and Jesus said to me, 'Look how My Will is transformed, My Will is Light for you.'"

The Church that recognized St. Annibale as the *True Apostle of Prayers for Vocations* and *Father of Orphans and the Poor* heard the prayers of the people when Pope John Paul II elevated Father Annibale to sainthood on May 16, 2004 in the same place in which he had been declared Blessed on October 7, 1990, St. Peter's Square at the Vatican. **Pope John Paul II declared Annibale to be the authentic and zealous precursor of modern vocation ministry.**

Luisa Piccarreta wrote in Volume 21, "I was worried about Father Annibale's health ... then from inside of me, I heard Jesus say, 'Daughter of Mine, he has been given a mission ... I will bring him to Heaven. He will continue his mission from here. He will shed his light on those who follow him.'"

We are sure that St. Annibale is shedding a "light" on those who now carry forth the cause for canonization of Luisa Piccarreta from his throne of glory in Heaven. *Fiat*. Let it be done.

ROSARIA BUCCI¹¹¹

"faithful and silent confidant of Luisa for 40 years and first promoter"

- Padre Bucci, OFM

Luisa Prophesied to Rosaria:

"You will be my witness."

Rosaria Bucci was "Luisa's faithful and silent confidant", who lived with Luisa and assisted Luisa for



111 The picture of Rosaria Bucci was taken by her niece, Gemma Bucci. It was photographed in the Piazza of Saint Peter's after meeting with some Roman religious authorities. The picture from "*Luisa Piccarreta, Memoir on the Servant of God, V2*" and "*Luisa Piccarreta, The Little Daughter of the Divine Will*" – by Fr. Bernardino Giuseppe Bucci O.F.M. <https://bookofHeaven.com/reflections-from-the-writings/rosaria-bucci-pray-for-unborn/>

forty years. “Aunt Rosaria”, as Fr. Bucci often refers to her, was the sister of Fr. Bernardino Bucci’s Father.

A few weeks before Luisa died, Luisa informed Aunt Rosaria that Jesus gave Rosaria the Mission of helping the Preborn in a similar way that Jesus gave to Luisa the Mission of those Born to the Light of the Day, as in V36 – April 12, 1938:

“You were asking in My Will for the Baptism of all newborn babies that shall come to the light of the day - and then, for Its Life to Reign in them. My Will did not hesitate for one instant; immediately It pronounced Its Fiat and formed as many Lives from Itself for as many newborn babies coming to the light - Baptizing them, as you wanted, with Its First Light, and then giving each one of them Its Life.”

Excerpt from Fr. Bucci’s Memoirs: ¹¹² On a cold and rainy day in 1906 or 1907, my grandmother told her daughter Rosaria: “*Get dressed and let’s go to Luisa the Saint.*” Aunt Rosaria would not go because she was ashamed of her disability (epilepsy and the amputation of four fingers), but her mother said emphatically: “*Let’s go.*”

They arrived at the home of Luisa and her mother, and Luisa’s mother welcomed my grandmother because she knew my grandmother very well. They talked about many things, and some common and distant relatives whom Aunt Rosaria did not even know. Luisa’s mother offered pastries and *rosolio* (homemade liqueur) and after having finished talking, she led my grandmother and my aunt into the room of Luisa, who was busy at work on the *tombolo* (lace-making pillow). My grandmother and Luisa kissing greeted each other as old friends; they spoke “*of this and that,*” but mostly about Rosaria, who was behind the chair of her mother in total silence and filled with shame. At the end of the meeting Luisa said to my grandmother: “*Let her stay here.*”

One day, while she was busy working on the *tombolo* in the company of the other girls, Aunt Rosaria had a seizure. All fled, frightened, and only Angelina (Luisa’s sister) came to her rescue by inserting a handkerchief between her dental arches so that she would not bite her tongue because of lockjaw. **It is said that Luisa remained very calm in her bed, but she looked up to Heaven, professing these words: “*Lord, if you have placed her next to me, I want her healthy.*” All this was confirmed to my mother, Serafina Garofalo, by a friend of hers who was in Luisa’s room. Reality or legend ...the fact is that**

112 Excerpts from “*Luisa Piccarreta, Memoir on the Servant of God, V2*” and “*Luisa Piccarreta, The Little Daughter of the Divine Will*” – by Fr. Bernardino Giuseppe Bucci O.F.M. <https://bookofHeaven.com/reflections-from-the-writings/rosaria-bucci-pray-for-unborn/>

from that moment Aunt Rosaria had no more seizures and became a perfect embroiderer of tombolo.

After the healing from epilepsy, Aunt Rosaria continued to assiduously visit Luisa's house. In a short time she became so adept at working the tombolo that Luisa entrusted to her management of the teaching in her school of embroidery. Her contribution to the good performance of the work became indispensable. After work, she began to take care of the person of Luisa with such zeal, affection and devotion as to produce a motion of impatience in those who visited the Servant of God, such that Fr. Annibale di Francia himself rebuked her, saying: *"Do not touch her frequently, because Luisa is all of God, even in the body."* Aunt Rosaria told me this, while Fr. Annibale writes the same thing in different words: *"Luisa was not to be touched."*

Luisa was struck by unheard-of storms, which would certainly have crushed any other person, but which were surpassed by her profound humility, obedience and faith – true food of this chosen soul. Her Confessor and the persons who were close to her – especially her faithful Rosaria – suffered tremendously, and while the weak (of spirit) abandoned her, they remained at her side with humility and faith, until the triumph of the Work of God.

In one of the last visits I made to my sister Gemma, she entrusted me with her notes in which she described working together with Aunt Rosaria to spread devotion to the Servant of God, after her death. Gemma accompanied Aunt Rosaria during all her travels: to San Giovanni Rotondo, to Rome to speak with the lawyer Palermo who worked in a Vatican congregation, to the Holy Office of Cardinal Ottaviani (secretary of the Congregation), to Trani to Archbishop Monsignor Addazzi, to Salerno to the Vicar General Monsignor Balducci (who had known the Servant of God), to Bari to Monsignor Samarelli, Vicar General of the Diocese of Bari, and to Archbishop Monsignor Mimmi. Gemma told me that they had received a warm welcome from everyone, but they gave little hope for the opening of the beatification process.

Aunt Rosaria died at eighty years in 1978 after only one day of illness, and after praying a beautiful prayer to the Blessed Virgin Mary. Because of the extreme humility with which she lived, my aunt did not oppose her admission to the hospital, where my nephews brought her without her explicit consent. I and my sister Gemma, having learned the news of her hospitalization, immediately went to the hospital and assured Aunt Rosaria that tomorrow we would have her discharged, it not being immediately possible due to the late hour. She said goodbye to me as if she foreknew it would be the last time and told me something that I have always kept in my heart.

I have the firm belief that Luisa came to take her personally, because some women told of things that puzzled me about the light and the fragrance that emanated from her body. What had happened in the hospital I had confirmation of at the cemetery, because the day after the funeral the whole family gathered for the customary second burial ceremony. **The coffin was opened for the last time, and to the wonder of all Aunt Rosaria seemed to be sweetly sleeping. A soft and sweet fragrance came from her coffin, instead of the typical smell of death.** It was such a wonder that all the relatives and acquaintances were called; those who were there, wanted to touch and kiss her body.

On the promotion of the writings of Luisa:

In 1938 the condemnation of the Holy Office fell on Luisa; the Servant of God was struck by unheard-of storms. Many people turned away from Luisa, while Fr. Calvi, Luisa's last Confessor, Rosaria, the Cimadomo sisters and a few others remained faithful to her. Luisa said to Rosaria: ***"You will be my witness."*** After Luisa's death, **Rosaria tirelessly promoted the beginning of the Cause of Luisa under the Spiritual Direction of St. Padre Pio: *"Rosà, go ahead, go ahead for Luisa is Great and the world will be full of Luisa."*** After the venerated Padre Pio's death, Rosaria made known to Padre Bucci: ***"During my confession Padre Pio told me that Luisa is not a human factor, she is a Work of God and He Himself will make her emerge. The world will be astounded at her Greatness; not many years will pass before this happens. The new millennium will see Luisa's Light."*** Rosaria traveled, accompanied by her niece Gemma to spread the devotion to the Servant of God Luisa Piccarreta. Travels included: to St. Padre Pio of San Giovanni Rotondo; to the lawyer Palermo who worked in a Vatican congregation; to the Holy Office of Cardinal Ottaviani (secretary of the Congregation) who heard her kindly and promised to take up the case; to Archbishop Monsignor Addazzi of Trani, who said to her: ***"Miss Rosaria, I do not know whether to reprimand you or to admire you for your courage. You have faced the guard dog of the Church, the great defender of the faith, without being bitten."*** Further, she went to the Vicar General Monsignor Balducci of Salerno; to Monsignor Samarelli, Vicar General of the Diocese of Bari; and more. ***"...one day the world will speak of Corato as we now speak of Bethlehem."*** – Rosaria Bucci

On the Feast of Christ the King, November 20, 1994, Archbishop Carmelo Cassati, M.S.C., of Trani opened the Cause of the Servant of God Luisa Piccarreta in Chiesa Matrice di Santa Maria Maggiore, Corato, Italy. Rosaria Bucci was buried in the Bucci family tomb in

Corato. Padre Bucci, OFM, Rosaria's nephew, Priest, to whom she entrusted everything, died July 17, 2020, eve of the Feast of Santa Maria Greca. Padre Bucci is whom many attribute as Spiritual Father, the little children of the Divine Will throughout the world. On July 3, 1963 Luisa's body, once buried in the place of the Bucci family tomb, was moved inside the Church of Santa Maria Greca, Corato, Italy, where she was Baptized, at the front of the Church, right side of the High Altar. The day after Rosaria's funeral, the whole family gathered for the customary second burial ceremony. The coffin was opened for the last time, and to the wonder of all Aunt Rosaria seemed to be sweetly sleeping. A soft and sweet fragrance came from her coffin.

Saint Padre Pio, Luisa Piccarreta and Aunt Rosaria

...Saint Padre Pio said to Aunt Rosaria that *“The third millennium will be full of Luisa.”* By Padre Bucci, OFM



¹¹³Aunt Rosaria Bucci went regularly to San Giovanni Rotondo, especially after Luisa's death. Padre Pio knew her very well, and when Luisa was still alive he would ask Aunt Rosaria when he saw her: “Rosa, how is Luisa?” Aunt Rosaria would answer him: “She is well!”.

Luisa and Padre Pio exchanged greetings and prayers, and each one referred visitors to the other. This is evidenced in the follow excerpts **from the letters of Luisa Piccarreta to Federico Abresch** a close friend of her and of Padre Pio:

“With all my heart, I thank the Lord, and additionally for the visit you made to venerable Padre Pio.” “Thanks be to God, for that young man returned safe and sound. He went to see Padre Pio, went to confession, and cannot thank you enough for your goodness and hospitality. He brought me your dear letter. “Thank you, my child, for remembering me when you went to Padre Pio. Tell him to pray for me for I have great need of it.” “Very dearest Son, why not tell the holy Padre Pio to pray in a very special way that the Divine Will be made known?” “Tell the holy Padre Pio to pray to the Lord that the Kingdom of His Will come if we want peace; but I believe that our Lord will put His limit with a general scourge throughout the world and perhaps with an epidemic for only in this way will the heads of governments surrender.”

113 “*Padre Pio and Luisa Piccarreta*”, written by Fr. Bernardino Giuseppe Bucci, O.F.M. <https://www.queenoftheDivinewill.org/saint-padre-pio-and-luisa-piccarreta/>

“Tell Padre Pio to pray for me, because I need it and with all respect I kiss his right hand.” The dearest Jesus says: “The first one to sacrifice will be I because you want to do My Will.” For this reason it will not harm the many miracles worked by Padre Pio to add this one also. Beg Padre Pio to pray to the Lord and obtain this cure that can produce much good for souls. Kiss His hand and tell him to pray for me.” **“With respect to Padre Pio, He is right because, the poor thing, he has had to endure great problems and therefore it is necessary to obey the Holy Church; but we do not say what is printed in the books, but rather that which the Holy Church does not know yet and what is printed in the book is but a few drops; the seas of the Divine Desire are not known yet.”** “I leave you all in the sea of the Divine Desire. I kiss the hand of Padre Pio and tell him to pray for me.” “I leave you in the Divine Desire so that you become holy; Kiss the hand of Padre Pio on my behalf, greet him with the love of the Fiat; pray for me.” I leave you in the Divine Desire; pray for me, kiss the hand of Padre Pio for me and receive the greetings of the love of the Fiat.” “Kiss the hand of Padre Pio and I would like to know what he thinks of the writings.”

When some of Luisa’s writings were put on the Index, **Padre Pio** sent her this message though **Federico Abresch**:

“Dear Luisa, saints serve for the good of souls, but their suffering knows no bounds”.

Padre Pio recommended to certain of his faithful (including Federico Abresch) that they open a spirituality center at San Giovanni Rotondo, inspired by the Servant of God Luisa Piccarreta.

Saint Padre Pio sent many people to Luisa Piccarreta and would say to the people of Corato who went to San Giovanni Rotondo: **“What have you come here for? You have Luisa, go to her.”**¹¹⁴...

Aunt Rosaria went regularly to San Giovanni Rotondo, especially after Luisa’s death. Padre Pio knew her very well, and when Luisa was still alive he would ask Aunt Rosaria when he saw her: **“‘Rosa’, how is Luisa?”** Aunt Rosaria would answer him: **“She is well!”**.

After Luisa’s death, Aunt Rosaria increased her visits to San Giovanni Rotondo, in order to receive enlightenment and advice from Padre Pio.

Aunt Rosaria was the one lamp that stayed alight to resolve Luisa Piccarreta’s case regarding the sentence of the Holy Office, visiting various ecclesiastical figures and, in addition, confronting the Congregation of the Holy Office. Once she managed – it is not known

114 “Padre Pio and Luisa” <https://bookofHeaven.com/who-is-luisa/padre-pio-and-luisa/>

how – to enter the office of the Cardinal Prefect, Ottaviani, who heard her kindly and promised to take up the case.

Indeed, a few days later, Aunt Rosaria was summoned by Archbishop Addazi of Trani, who said to her: “*Miss Rosaria, I do not know whether to reprimand you or to admire you for your courage. You have faced the guard dog of the Church, the great defender of the faith, without being bitten.*”

The conclusion was that permission was obtained to move Luisa’s body from the cemetery to the Church of Santa Maria Greca. Luisa said to my aunt: “*You will be my witness*” and one day Padre Pio told her point-blank in his Benevento dialect: “*‘Rosa’, va nanz, va nanz ca Luisa iè gran e u munn sarà chin di Luisa*” (“***Rosaria, go ahead, go ahead for Luisa is great and the world will be full of Luisa***”). My aunt often recounted this episode, but things were not going well: everything indicated that Luisa would soon be forgotten.

After the venerated Padre Pio’s death, my aunt said one day: “Padre Pio prophesied that Luisa would be known throughout the world.” And she repeated the phrase Padre Pio had said in his dialect.

I answered that there would be no easy solution to the case of Luisa Piccarreta. Indeed nothing further was said of it in Corato either, and Padre Pio’s words could have been considered merely a comforting remark. But Aunt Rosaria retorted: “*No! During my confession Padre Pio told me that Luisa is not a human factor, she is a work of God and He Himself will make her emerge. The world will be astounded at her greatness; not many years will pass before this happens. The new millennium will see Luisa’s light.*”

I was silent at this assertion and my aunt asked me: “***But do you believe in Luisa?***”

I answered her that I did.

¹¹⁵Question asked: Padre Pio and Luisa never met but they knew each other?

Yes, Padre Pio and Luisa used to meet by bilocation.

They did not write to each other, but were talking to each other with the person Frederick Abresch, he was their intermediary. He was the official photographer for Padre Pio.

115 Excerpt from 2011 document *Transcription of Fr. Bucci’s Talk about Luisa*.

MR. UMBERTO LOTITO

On November 6, 2017 Mr. Umberto Lotito passed away. He was born in Corato, on January 19, 1927. Together with his Father, he constructed Luisa's coffin.



Mr. Umberto Lotito¹¹⁶ was a cabinetmaker and an eyewitness of the days of preparation of Luisa's funeral.

His living testimony was that of a boy, just twenty years old, who had a great esteem for Luisa since his childhood.

The first meetings with Luisa Piccarreta, date back to the period when Mr. Umberto and his brothers were altar boys, at the Parish of San Giuseppe in Corato. Together with the parish Priest **Don Pasquale De Palma**, they often brought Christ in the Eucharist to Luisa Piccarreta at her home in Via Maddalena, 20, where the Servant of God died. For Umberto to get into that house was like entering a shrine. In Corato, so many extraordinary news about Luisa was circulating, so the little altar boys were curious to see the woman of whom people spoke so well. Umberto's parents had great respect for Luisa; when his Father passed near Luisa's home, Umberto remembered that, as a sign of reverence, he raised his hat, and, if he was talking more animatedly, lowered his tone of voice. Luisa inspired a lot of sacredness around her.

But the memory and the most significant testimony that Umberto kept on Luisa (which was collected in the testimonies of the diocesan beatification process) is linked to the day of her death, on March 4, 1947. The news spread rapidly throughout the city as a flash.

On that same day Umberto was called together with his Father by Luisa's relatives for the construction of the coffin. With his Father, he went to the house in via Maddalena, to take measurements for the coffin and on a cardboard they made the form, since Luisa remained in her deathbed rigidly seated.

Afterwards they went to their studio, to start the construction of the coffin; that work engaged them for about four days and four nights. The casket designed by his Father, had a large "S" shape with two side hearts and a glass lid. It was internally filled with white satin, with a uniform cord and golden buttons, that conferred a seal of elegance to it. The glass was put in such a way that people could observe her body from everywhere.

116 Testimony of Mr. Umberto Lotito at the funeral of Luisa (on March 7, 1947). <https://en.luisapiccarretaofficial.org/news/a-sign-of-delicacy-by-luisa-towards-me/310>

After viewing Luisa's body, on March 7th at about 9:30 am, they brought the coffin to Luisa's house jammed with people waiting for her funeral at 10 am. When they arrived, there were a lot of relatives and devotees, so the Commissioner of Police gave orders to clear out the room so that they could lay the coffin and then proceed with the arrangement of Luisa's body. The room was cleared out and only a few relatives remained.

Umberto and his Father drew near Luisa's bed to take her and place her in the coffin. Umberto took her by placing his hand behind her shoulder, and put his other hand under her pelvis; his Father took her feet. In the act of placing her in the coffin, while Umberto was withdrawing his right arm that was under her pelvis, he got cold feet. Blood poured out of Luisa's mouth, with the smell of putrefaction. The blood soiled the sleeve of Umberto's jacket, his right hand, and the white scapular including the little cross that had been placed on Luisa's body.

This regrettable episode left him, for a moment, flabbergasted. Immediately his Father ordered him to take off his jacket. But when he completely removed his arm, with great surprise, he realized that the blood from the sleeve of his jacket had disappeared, as well as from Luisa's scapular and her dress.

Umberto had always considered that event as a sign of delicacy by Luisa towards him. Everything is possible for the Saints. And so, Umberto and his Father placed Luisa in the coffin and proceeded to the funeral procession.

Moreover, Umberto often told the story of the funeral, especially the procession that, from Luisa's house in Via Maddalena, ran through the streets of Corato thence to the Mother Church for the celebration of Holy Mass.



Arrow indicates Mr. Umberto Lotito

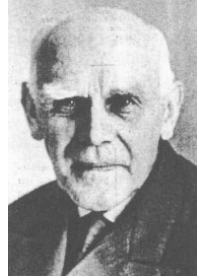
The funeral, due to the large influx of clergymen, nuns and people, was a real triumph. All along the way, Umberto and his brothers, were always close to the four sides of Luisa's coffin (see above photo). They held the forks that are usually used during the procession of the Holy Mysteries on Good Friday when they stop. Those forks in the past were also used to give change to those who carried the coffin on their shoulders, through the city center, up to the Mother Church, and after the funeral Mass, even up to Via Andria, where all the funeral stopped to say the last farewells to the deceased.

Another witness of Luisa's life and death entered Heaven. The Little Daughter of the Divine Will surely is waiting for all those who, having known her, have discovered how the Lord really uses humble and simple souls to manifest the boundless seas of His love.

Rest in peace! Fiat! *Don Marco, Santa Maria Greca*

FEDERICO ABRESCH

Federico Abresch, a Franciscan Tertiary and close friend of Luisa Piccarreta. He was a famous photographer of Saint Padre Pio who helped foster the relationship between Luisa and St. Pio by carrying messages between the two back and forth. Complying with wishes of Padre Pio of Pietrelcina, he was the first apostle of the Divine Will in S. Giovanni Rotondo and did much to spread Luisa Piccarreta's writings.



The following are some excerpts from the book "*The Sun of My Will Luisa Piccarreta*".

Some people also remember Luisa's relationship with the stigmatic Capuchin friar, Padre Pio of Pietrelcina. It was a long-distance relationship, but intense just the same, especially during the difficult years of her censure. The relationship was kept alive by Federico Abresch who was born in Cologne, Germany, March 3, 1897. ...**Since he (Abresch) already knew Luisa from around the mid-1930's, a strong spiritual bond grew between him and Padre Pio as well as with Luisa; that is why Federico always felt himself to be a devout spiritual child of Padre Pio and faithful disciple of Luisa also.**¹¹⁷

...Besides making frequent trips to see Luisa, Abresch kept up a steady correspondence with her. He found an endless spiritual font for his spirituality in the message of the Divine Will.¹¹⁸

Whoever accepts it (suffering as Will of God), however, overcomes fear, like St. Padre Pio of Pietrelcina, a great admirer of Luisa, who loved to keep saying that everyone suffers, but few know how to suffer well,..."¹¹⁹

The book also confirms that Padre Pio referred to Luisa as a Saint, referring to her as such after her writings were condemned (a

117 "*The Sun of My Will Luisa Piccarreta*" by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 174.

118 "*The Sun of My Will Luisa Piccarreta*" by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 174.

119 "*The Sun of My Will Luisa Piccarreta*" by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 66.

condemnation nullified by Cardinal Ratzinger in 1994) and placed on The Index along with St. Faustina's writings.

Federico Abresch would relay to her [Luisa] the thoughts and words of Padre Pio, including the famous phrase meant for her after her books were condemned "The Saints are made, but woe to those who make the Saints!"¹²⁰

There are countless testimonies . . . that talk about the mutual esteem and faith Luisa and Padre Pio had in each other, perhaps because of the deep similarities in their lives, too.¹²¹

A young girl recalls going on a pilgrimage to San Giovanni Rotondo with her aunt and going to a Mass that Padre Pio was celebrating at 5 o'clock in the morning. When the aunt told Padre Pio that the girl had been dying, but she received a miracle through Luisa Piccarreta, Padre Pio made the sign of the cross on her head and said, "Yes, by intercession of Luisa Piccarreta, the Lord has saved her."¹²²

Even the residents of San Giovanni Rotondo knew how much respect Padre Pio had for Luisa. **Miss Adriana Pallotti** recalls that day she asked Padre Pio, her spiritual Father, if she was doing the right thing by donating money to have Luisa's books printed. Padre Pio said "yes", and, in fact, rather uncharacteristically, he had her repeat the question, astounding his spiritual daughter to no small degree. The answer again was a clear "yes".¹²³

Letters of Luisa to Federico Abresch

#20 - I commend myself to your prayers and also to my good daughter Amalia. Make yourselves saints. May the Divine Volition stretch out Its arms to you, to raise you in Its womb. Look at all things as bearers of It, to give you Its life, Its sanctity... **The little one**¹²⁴ - **raise him holy, as a gift of the Fiat; who knows whether your desires to see him religious and holy may not be fulfilled.** So I leave you all in the Divine Volition; let me always find you in It. And with a

120 "The Sun of My Will Luisa Piccarreta" by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 175.

121 "The Sun of My Will Luisa Piccarreta" by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 175.

122 "The Sun of My Will Luisa Piccarreta" by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 175.

123 "The Sun of My Will Luisa Piccarreta" by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 175.

124 Pio Abresch, son of Federico and Amalia Abresch, later Cardinal Pio Abresch

thousand regards to the Father, to the mother and to the son, I say, most affectionately yours, *the little daughter of the Divine Will*

¹²⁵In about 1930, a well-known figure arrived at Luisa's house, sent personally by Padre Pio. He was Federico Abresch, a convert of Padre Pio. Federico spoke at length with Luisa. What they said we are not given to know; but one thing is certain. Federico Abresch became an apostle of the Divine Will and regularly visited Luisa, with whom he always had long conversations.

When his little son received his first communion from Padre Pio's hands, he was also immediately taken to see Luisa who, according to the story, foretold that he would become a Priest.

The small boy of that time is now a Priest and works at the Congregation for Bishops in Rome; he is known by the name of Pio Cardinal Abresch.



Federico Abresch receiving Communion from his son, Cardinal Pio Abresch

Letter #87.

Dearest one in the Divine Volition, I don't know how to thank you for your desire to help me like a son, if I were in need of the necessary things. Thank you, thank you! **Even more, I want to tell you a Secret which has been Promised by the Divine Fiat: It shall take to heart the Destiny of all those who shall Live from It, and shall provide them with everything they Need, for both the soul and the body.** It shall make them lack nothing, and if necessary, even with miraculous means. We shall find ourselves in the conditions of Creation, in which one Created thing has no need of the other, but all are rich in themselves. However, they remain in highest accord and never move from their place. Our Place is the Divine Will. If we Live in It, It shall keep us at Its Table and nothing shall be lacking to us. How Good is the Lord! Let us thank Him from the heart.

The little daughter of the Divine Will, Corato, April 10, 1940

It is not even necessary that I send you the obedience, for I would send you a thousand; but it is absolute Will of God that we interest

125 "*Luisa Piccarreta, A Collection of Memories*", by Fr. Bernardino Giuseppe Bucci, O.F.M.

<https://luisapiccarreta.me/biographies-and-information-about-luisa-piccarreta-by-fr-bucci/a-collection-of-memories>

ourselves in making It known, even at the cost of our own lives. And this, instead of being presumption, as you say, would be the most sacrosanct duty; and whoever does it will be kept by Jesus as the favorite of His Heart, and will receive primacy in His Kingdom.

Letter #88.

As for the writings, there is nothing to fear that they might be destroyed. Jesus keeps them in custody, and woe to whoever would dare to touch them; because these are His writings, not mine, and He will know how to well defend what belongs to Him.

As far as your Piuccio, I consider him as the son of a miracle; how could you not think that the Lord will not use him to do great things in him? Therefore, raise him holy and all in the Will of God, and the Lord will do the rest. Pray for me; and leaving you in the Divine Volition to form your life, all soaked in It, from the heart I greet Father, mother and son, Most affectionately yours, *The little daughter of the Divine Will – 6.3.40*

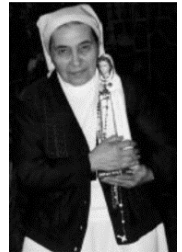
Letter #133.

Jesus has the centuries in His power; whatever He does not do today, He will do tomorrow, because today the minds are blind. **Tomorrow He will find eyes which will be able to sustain the Light of the Divine Will, and He will do all that He has not done today.**

Sending you my regards, I leave you all in the immense sea of the Divine Will. *The little daughter of the Divine Will, 1.15.45*

SISTER ASSUNTA MARIGLIANO

Co-Founder of the Pious Association “Luisa Piccarreta – Little Children of the Divine Will” located in Corato, Italy, and Promoter of the Cause of Beatification of Luisa Piccarreta.



Book written by Sister Assunta Marigliano

Titled “My Family is the Trinity”

The following text is from the Luisa Piccarreta Official Website:¹²⁶

“The Almighty has done great things for me”:

This is the verse of the Cantic of the Magnificat that we should meditate because the Lord always works wonders in him who entrusts himself totally to Him. **“Great things”** are

126 “Sister Assunta: her gift to the association L.C.D.W. on the day of her 90th birthday”, January 9, 2019. Luisa Piccarreta Official Website. <https://en.luisapiccarretaofficial.org/news/sister-assunta/431>

our successes, giving ourselves to others, doing all we can for others without keeping nothing back for ourselves, because everything is for the glory of the Lord.

Sister Assunta Marigliano is a living witness to God's action in the soul who abandons all her "riches" and earthly affairs because she wants to give herself only to God, to what God Himself, silently and respectfully asks. So, to follow God this soul deprives herself of every possession, of any emotional bond.

Sister Assunta kept all her testimony in a book entitled "*My Family is the Trinity*". It was presented to the Association Little Children of the Divine Will on December 18, 2019, the day of her 90th birthday.

On that occasion, the Eucharistic Celebration in the Church Santa Maria Greca was presided by Archbishop Leonardo D'Ascenzo with the participation of the zonal vicar don Peppino Lobascio, don Francesco Nuzzolese, the assistant Priest of the Church Santa Maria Greca and don Sergio Pellegrini the parish Priest of the Church Santa Maria Greca.

Sister Assunta wants to give this book as an inheritance for the continuity of the Association Luisa Piccarreta Little Children of the Divine Will that she founded on October 16, 1982 with the approval of Archbishop Giuseppe Carata. The book is a gift that Sister Assunta wished to give, first of all, to His Excellency Mons. D'Ascenzo, to those who belong to the Association and to all those who will come to know this reality which is based on the spirituality of Luisa Piccarreta and draws its inspiration from Luisa's Writings.

"I offer You the love you bring, Three Divine Persons": these are the final words of a prayer by Luisa Piccarreta that "accidentally" ended up in the hands of Sister Assunta. These words confirmed the love that Sister Assunta already felt for the Holy Trinity, conquering her further. Then Sister Assunta felt that the Holy Trinity was to become her true family. And the Association Little Children of the Divine Will is that family to which Sister Assunta wished to give rise, building its House on solid, unshakable foundations, on the model of the Trinitarian Family.

The book speaks of the birth and life of this great family that is the Association Little Children of the Divine Will. It is the first official book written by Sister Assunta. It was born as an act of obedience to Archbishop Giovan Battista Pichierri. It is a book written for obedience, a virtue that, as the author herself emphasizes, shows the Will of God through His "Shepherds".

On June 14, 2015, Archbishop Pichierri, at the conclusion of the Open Day on Luisa Piccarreta, which took place at the Municipal

Theater in Corato, summoned Sister Assunta aside and gave her the order to write down all her experiences. He said: “I called you to tell you that, from this moment, you must write everything about your coming to Corato and all that has been done for Luisa, for the Association and in the Church, without omitting anything. You must tell me what Luisa is for you and what she is for the Church. Everything must be known and everything you have to write ...Write everything, the Will of God is with you.”

This obedience overcame the reluctance of Sister Assunta to speak a little about herself, her private life, her life as consecrated and religious woman at the *Institute of Poor Daughters of the Visitation* in Naples, her hometown. This is a chapter that inevitably she had to introduce in her book to better understand the evolution of her religious life and the search for a deeper, trinitarian and spiritual dimension that would take her to know the great figure of the Servant of God Luisa Piccarreta who with her constant Fiat collaborated with the Trinitarian spirit for the salvation of men, nourishing them with the Sanctity of the Divine Will.

There are about forty years of history of the Association Little Children of the Divine Will that unroll throughout the book; the first group of it that was formed in the early eighties up to the inclusion of new members; the Bishops who knew and supported her, the recovery of what had belonged to Luisa, the places inhabited by the little daughter of the Divine Will, the bond with the Divine Will groups scattered throughout the world and much more accompanied by illustrations and photographs.

Now through this book, these memories are available to all - **the new Archbishop Monsignor Leonardo D’Ascenzo, who succeeded Monsignor Pichierri, wrote in the preface.** The whole history of the Association, every single step has always had the approval of the Bishops of the local Church, Mons. Giuseppe Carata, the first Archbishop who welcomed Sister Assunta, just arrived at Corato in October 1981; Mons. Carmelo Cassati, M.S.C.; Mons. Giovan Battista Pichierri.

Let us entrust ourselves to the Will of God the Father and we will see wonders. Great things will make His Power in us.



ADRIANA PALLOTTI

pictured with Fr. Bernardino Bucci

¹²⁷Miss Adriana Pallotti (a **spiritual daughter of Padre Pio**) is currently an heir to Padre Pio's wishes. She has opened a House of the Divine Will at San Giovanni Rotondo, keeping alive the torch lit by Padre Pio with Federico Abresch. Miss Adriana Pallotti says that it was Blessed Padre Pio who encouraged her to spread Luisa Piccarreta's spirituality in San Giovanni Rotondo and to help disseminate the Divine Will throughout the world, as Padre Pio desired.

I came to live here, in San Giovanni Rotondo in 1945, when I heard from some friends that here there was a saint, so great, so holy, and with the stigmata. I decided to leave the house of my Father and all my things to come here, to live in poverty close to Padre Pio. After a few years, I met Federico Abresch, who was a German man, converted by Padre Pio. He had come to live in San Giovanni.

An Interview with Adriana Pallotti¹²⁸

(follow the link provided to read the full interview)

Adriana Pallotti is a wonderful lady who lives in San Giovanni Rotondo (Foggia, Italy), where she founded the "*House of Prayer for the Kingdom of the Divine Will*." She is originally from Modena (Northern Italy), but she moved to San Giovanni Rotondo many years ago, "... to live close to Padre Pio...", as she says. Padre Pio, then, became her Confessor and Spiritual Director.

In San Giovanni Rotondo, she attended the Cenacles of Federico Abresch on the Divine Will, when Luisa was still alive. During the 40's, Federico Abresch became a close friend and disciple of Luisa. He used to visit her house and learn, directly from Luisa and from her manuscripts, of the Sublime Truths of Living in the Divine Will. He exchanged frequent correspondence with Luisa.

127 "*Quotes - on Luisa Piccarreta and the Divine Will*" - <https://bookofHeaven.com/who-is-luisa/quotes-on-luisa-piccarreta-and-the-Divine-will/>

128 "*Padre Pio, Luisa Piccarreta, and the Divine Will*". https://www.Divinewill.cc/padrepio_luisa.htm



MOTHER GABRIELLE MARIE
of the ANNUNCIATION
Mother Superior of the Benedictine
*Daughters of Divine Will*¹²⁹

In an Email from: Mother Gabrielle Marie Breux
- Date: November 9, 2020

In April 2015 I attended the Divine Will conference in Corato. **When I attended a meeting with the Bishop of Corato, he told everyone present that we've always been able to read all the Divine Will Volumes that Our Lord gave to Luisa.** He asked only that no one publish the Volumes. You're allowed to print them for others but not publish them.

On June 2nd and December 18th, 1997 Rev. Antonio Resta and Rev. Cosimo Reho (theologians), respectively, submitted evaluations of Luisa's writings to the Diocesan tribunal, affirming nothing contained therein contrary to Catholic faith or morals.

July 24th, 2010, both Theologica Censors (whose identities are secret) appointed by the Holy See gave their approval to Luisa's writings, asserting that nothing contained therein is opposed to Faith or Morals.

November 1, 2012,¹³⁰ the Archbishop of Trani wrote a formal notice containing a rebuke of those who claim that these writings contain doctrinal errors, stating that such people scandalize the faithful and preempt judgment reserved to the Holy See.

April 27, 2015, the Archbishop of Trani wrote "I wish to let you know that the Cause of Beatification is proceeding positively... I have recommended to all that they deepen the life and the teachings of the Servant of God Luisa Piccarreta..."

129 <https://benedictinesofDivinewill.org/index.html>

130 Prot. N. 182/12/C3 Communication n°. 3 About the process of Beatification and Canonization of the Servant of God *Luisa Piccarreta*. *Mons. Giovanni Battista Pichierri, Arcivescovo di Trani – Barletta – Bisceglie, Titolare di Nazareth*. "In the prayerful anticipation of the outcome of this examination, I wish to address *all those who claim that these writings contain doctrinal errors*. This, to date, has never been endorsed by any pronouncement by the Holy See, nor personally by myself. I would like to note that in this way, in addition to anticipate the legitimate judgment of the Church, these persons cause scandal to the faithful who are spiritually nourished by said writings, originating also suspicion of those of us who are zealous in the pursuit of the Cause. In the anticipation of the judgment by competent Authority, I invite you to make more serious and in-depth meditations and reflections in your personal reading on these writings in light of Sacred Scripture, Tradition, and the Magisterium of the Church."

The Postulator of the Cause of Beatification of Luisa, met with Father Elijah and I and said that Cardinal Ratzinger in 1997 gave his approval of all 36 Volumes of Divine Will.

Hope this helps. Be assured that you remain in our thoughts and our prayers. God Bless! Love and Prayers, *Mother Gabrielle Marie*

BENEDICTINE MONKS of DIVINE WILL¹³¹

The Benedictine Monks of the Divine Will are a Catholic religious community in the Diocese of San Marino-Montefeltro, Italy. Established by the Bishop of San Marino-Montefeltro, Mons. Andrea Turazzi, the monks live a contemplative Benedictine life of work and prayer.



The Benedictines of Divine Will (*Ordo Sancti Benedicti ad persequendam Divinam Voluntatem, OSBDV*) are little children of Christ the King and Mary the Queen who strive to live in the Kingdom of Divine Will on “earth as it is in Heaven.” They live the life of the Holy Family of Nazareth in the New Eden of the Sacred and Immaculate Hearts of Jesus and Mary. Guided by the Holy Spirit and under the protection of St. Joseph they utilize the ancient monastic wisdom of St. Benedict with Eucharistic Adoration and the writings of the Servant of God Luisa Piccarreta to glorify the Eternal Father.

The community ideal is life at Nazareth: perfect peace, joy and love. “In union with my Bishop, I extend my Priestly blessing to all those that faithfully live this little consecration of the Divine Will.” - *Fr. Elijah John Joseph of Our Lady of Guadalupe*



BENEDICTINE DAUGHTERS of DIVINE WILL

The Benedictine Daughters of Divine Will are a Public Association of the Faithful, established in 2011 under His Excellency, Bishop Luigi Negri, in the diocese of San Marino-Montefeltro, Italy, and renewed by his successor, His Excellency Msgr. Andrea Turazzi.¹³²

Looking for a religious community dedicated to living a life of prayer and work according to the Rule of St. Benedict, with Eucharistic Adoration and the Divine Will writings of the Servant of God, Luisa Piccarreta at its very core? Well, you’ve come to the right site. We’re also devoted to the Sacred and Immaculate Hearts of Jesus and Mary,

131 Benedictine Monks of Divine Will website: <https://osbdv.com>

132 <https://benedictinesofDivinewill.org/index.html>

the Chaste Heart of glorious St. Joseph, and spiritual childhood, which altogether form the cornerstone of our growing family. It's all very simple really. It's life at Nazareth and it's all about. . . LOVE.

BENEDICTINE OBLATES of DIVINE WILL¹³³

Due to the enthusiastic interest in our charism of many lay people, the Benedictines of Divine Will have begun an oblate program. The Bishop of San Marino-Montefeltro, mons. Andrea Turazzi, gave his blessing to this lay branch of our religious community. **All those who feel drawn to the Benedictines of the Divine Will, yet not to the religious life, can now live our charism from outside of the monastery walls as Oblates.** To learn more, please read the letter from Fr. Elijah to the oblates (link provided below).

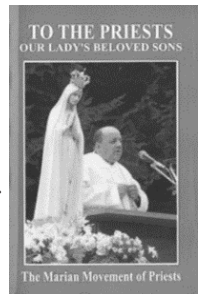
- Read the Divine Will writings of the Servant of God, Luisa Piccarreta for at least one half-hour a day
- Pray the Rosary daily
- Participate in Eucharistic Adoration whenever possible
- Cultivate a fervent devotion to the Blessed Virgin Mary and St. Joseph as well as to St. Benedict, St. Scholastica, St. Annibale di Francia, and the Servant of God, Luisa Piccarreta
- Learn about the Benedictine life, especially the Holy Rule
- BE LITTLE!

FATHER STEFANO GOBBI **Marian Movement of Priests**

The following is from the talk *“The Second Coming of Christ in Glory”* by Father Stefano Gobbi, 6.24.96:¹³⁴

“Dear Mother (Father Gobbi turns to the statue of Our Lady next to him), forgive me, I am not pleased that the serpent is here, but I am pleased that You crush its head—crush it!”

“In the end, the power of Satan will be destroyed because he will be rendered powerless! Being bound, he will no longer be able to do harm; he will no longer be able to lead creatures to say ‘no’ to the Will of the Father, because creatures will say ‘yes’ to the Will of the Heavenly Father. In this perfect fulfillment of the Divine Will, creation will return almost to its original state – to a new earthly paradise, in which all creatures will say ‘yes’ to the Will of the Heavenly Father.



133 <https://osbdv.com/the-family/>

134 Complete speech of Fr. Gobbi, June 24, 1996 in San Marino, Italy:
<http://www.mmp-usa.net/the-triumph-the-second-coming-and-the-eucharistic-reign/>

There is a mystic, Luisa Piccarreta, whose cause for beatification is in progress, who wrote great works about the Divine Will. When I was in Mexico, I was given some of these writings which relate to numerous aspects described in our book [To the Priests...]. I was impressed by them – I should read the exact text to you, but I don't have it with me today. It says that every two thousand years there has been a great renewal. Two thousand years after creation there was the deluge of water. Two thousand years after the deluge of water, there was the deluge of blood: the redemption. After two thousand years there will be the deluge of fire – a spiritual fire, I think – and finally, the Kingdom of the Divine Will will come upon earth, because every creature will fulfill the Divine Will in a perfect way.

And so, I think that this return of Christ in glory will be able to bring the Kingdom of the Divine Will into the world, and each creature will be able to do the Will of the Father in a perfect way, and the Father will be glorified by these children of his who say 'yes' to his Will; and Christ will bring about his Kingdom – a Kingdom of holiness and of docile obedience to the heavenly Father.

Brother priests, this Kingdom [of the Divine Will], however, is not possible if, after the victory obtained over satan, after having removed the obstacle because his [satan's] power has been destroyed... this cannot happen, except by a **most special Outpouring of the Holy Spirit: the Second Pentecost.**"

The Blessed Mother to Father Gobbi:¹³⁵

"The New Era, which I announce to you, coincides with the complete Fulfillment of the Divine Will, so that at last there is coming about that which Jesus taught you to ask for, from the Heavenly Father: Your Will be done on earth as It is in Heaven. This is the time of the Holy Spirit is being accomplished by the creatures. From the perfect Fulfillment of the Divine Will, the whole world is becoming renewed, because God finds there, as it were, His New Garden of Eden, where He can dwell in loving companionship with His creatures... Herein, Christ reigns in the splendor of His Glorified Body, and the Immaculate Heart of your Heavenly Mother Triumphs in the light of Her body, Assumed into the Glory of Paradise."¹³⁶

"When the Father decided to place His Word in My virginal womb, He found your Mother ready to welcome Him with love and joy, being only intent upon the perfect Fulfillment of the Divine Will"¹³⁷

135 Excerpts are from the book *"To the Priests: Our Lady's Beloved Sons; The Marian Movement of Priests"*.

136 M453 8.15.1991 (Feast of the Assumption)

137 M173, p.H

“Here you will be formed by Me according to the plan which the Heart of My Son Jesus has entrusted to Me. **Thus, each one of you will be helped by Me to carry out in a perfect manner the Divine Will alone**”¹³⁸

“In the temple, My Heart opened itself to an act of pure and uninterrupted love of the Lord, while detachment from the world and creatures prepared me, each day more and more, **to pronounce My perfect Yes [Fiat] to His Divine Will**”

“In the temple of My Immaculate Heart, your heart too will be purified, to be formed by Me to a pure and incessant act of love for the Lord. I am leading you on the road of perfect love, **that you too may follow your Mother in saying your Yes [Fiat] to the Divine Will**”¹³⁹

“And who, better than your Heavenly Mother, can help you to love, understand and have compassion for each other, to know and esteem each other? For this reason, a true reunion of Christians is not possible without an effort towards interior conversion and purification, **in order to attain solely the fulfillment of the Divine Will**”

“**This is the Divine Will for you; that all may be one.** And who better than I can help Her children travel along this difficult road”¹⁴⁰

“Your Heavenly Mother wants today **to help you fulfill well – and only – the Divine Will. This is the Will of God: your sanctification**”“**Yes, Father to Your Will, that as in Heaven, so also on this earth, Your Will alone may be done**”

“**Yes, Father,** to the gift of Your Immense Mercy which shines forth in Your Son whom, through the **Yes** of the Virgin Mother, You have once for all given us, Jesus – Salvation, Jesus – Life, Jesus – Truth, Jesus – Fount of Divine Mercy, **Jesus – Perfect Fulfillment of the Divine Will**”¹⁴¹

“**The New Era, which I announce to you, coincides with the complete fulfillment of the Divine Will,** so that at last there is coming about that which Jesus taught you to ask for, from the Heavenly Father; ‘Your Will be done, on earth as It is in Heaven’. (Mt 6:10) **This is the time when the Divine Will of the Father, of the Son, and of the Holy Spirit is being accomplished by the creatures. From the perfect fulfillment of the Divine Will, the whole world is becoming renewed,** because God finds there, as it were, His new garden of Eden, where He can dwell in loving companionship with his creatures.”¹⁴²

138 M177, p.C

139 M185, p.M

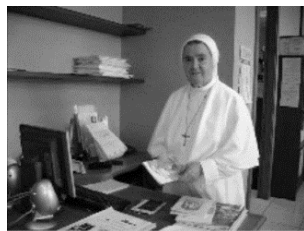
140 M213, p.J

141 M223, p.K

142 M453, p.D

SISTER LETIZIA LOTITO

My name is Sister Letizia Lotito. I was born in Corato on March 7, 1934. I have personally known the Servant of God, having been born in Corato where I remained without interruption until my entrance into the Institute of the Apostles of the Sacred Heart of Jesus. Until 1950, I was a member of the parish of “Saint Mary the Greek”, the same parish as Luisa Piccarreta. There I grew in the Catholic Action movement – dell’Azione Cattolica (A.C.) and had the opportunity to meet many beautiful spiritual souls one of which was Miss Cimadomo who never failed to speak about Luisa, her life and her incessant prayers.



It was not easy to go to the house of Luisa. This same Miss Cimadomo, on various occasions, gave details to a small group the possibility to go there to spin, to greet and to offer small gestures of love to this Person, who was known to them as “The Saint” while they were still alive. From my early childhood, I felt the need to speak about Luisa with my aunts, grandmother and other persons much larger than myself. They turned to Luisa for her intercession for their necessities and in order to recommend their beloved ones who were called to war (before and after the second world war); for she always had a word of comfort, and encouragement. She never stopped reassuring them of her prayers for their intentions because all their necessities were granted.

The Servant of God said: *“We pray, we only pray”* – with these words she wanted to say – *“do not trust just my prayers but our prayers together”*. My mother was a pupil of Rosaria Bucci who lived many years with Luisa and directed the embroidery school. The Servant of God, especially during her last few years, lived only on faith and she did not dedicate much time to the work of the tombolo; however she was always alert for the girls who attend this school. My mother, in her turn, has also taught me how to work the tombolo, which I appreciated very much.



Luisa working on the tombolo

My mother took me a few times to the house of Luisa, but that was enough for me to save the beautiful memory of her. It was always her serene face, always turned toward Something or Someone that it was not given to us to see.

Luisa had the ability to reach others, not because of her persona, but through the grace of God, the diffusion of the Spirituality of the

Divine Will and her writings. In fact, even though Luisa lived in silence and hiddenness, she was well known, loved and respected by everyone; however this did not create fanaticisms around her. In fact, as for Padre Pio, there was such fanaticism (and probably still is now), but for Luisa I have not seen this in anyone.

Because I had the opportunity to meet Luisa many times during her life, this made it possible for me to participate in Luisa's funeral which we can call "***The Triumph of Luisa***". Always guided and directed by the A.C., groups of little ones were given the opportunity to see Luisa even though many people wanted to see the body of Luisa, dressed in white, even if just for a few minutes. From the largest to the smallest, everyone followed Luisa's coffin over the long distance. It was carried on the shoulders of the larger of us (**the youth of the A.C.**) and also that of the nuns. Even **The Daughters of Mary**, and other congregations had the joy to carry it on their shoulders.

Daughters of Divine Zeal share in carrying the coffin of Luisa



SISTER VINCENZA CAPUTO

Sister Caputo is standing on the right side of the altar and tabernacle where the bed of Luisa was located when Luisa lived with the Daughters of Divine Zeal in St. Anthony's Orphanage, built by St. Annibale Maria di Francia.

My name is Sister Vincenza Caputo, I was born in Corato and I am 81 years old. I am currently in the Institute of Saint Antonio in Corato, established by Saint Annibale who had the desire to make this a place for the Servant of God, Luisa Piccarreta to live.

I knew Luisa when I was about 14 years old. From the time of my novitiate, every time I visited my family, I would go to Luisa. There was destiny in her words. She did not speak very much, she said those little things that are recorded in the spirit and leave a deep impression. I have an excellent memory of the love Luisa had for Jesus and that she was a sweetheart of the Madonna. She carried the Spirit of Love for them.

When I met Luisa for the first time, I said to her: "**I want to become a nun**" – She answered me "**You want to become a nun?**"

Then you must put your will under your feet.” With these words, she wanted to impress obedience and submission to the superiors. She said: **“If you want to become a spouse of Christ you must have these characteristics of a spouse.”** Having read the writings of **Father Annibale**, I have noticed he appreciated the spirituality of Luisa; he said: **“I have never found spirituality so sublime, this is not a spirituality of the earth but a Celestial Spirituality”**, in fact everything which Luisa was said to produce was actually produced by Jesus and the Madonna. Luisa has absorbed it, because Luisa’s life was dipped in the hearts of Jesus and Mary as they instructed her.

Luisa’s life was all Jesus and Mary. They transmitted their spirituality to her and she transmitted this doctrine of the Heavens. This is a deep attribute of Luisa that we all can receive this doctrine and we can all live this intimate life of God. This is a beautiful memory I have of Luisa.

I was not too close to the Servant of God, but I have known many things about Luisa on account of my Sister, **Sister Giovannina Capozza from Corato.**

I was already a postulant in the general House in Rome when Luisa died. The death of Luisa was communicated to our community in Rome. On that occasion I suffered very much because I could not be in Corato for her funeral, but I was there spiritually.

I entered the convent of Trani in June of 1945, before leaving for Rome, our teacher, Sister Ermenegilda, took us to Corato to greet Luisa; that was an obligation for all the nuns. The nuns of the Divine Zeal often went to Luisa. Luisa had treasures to communicate to us and every nun had an intimate talk with the Servant of God.

For my profession, I had Fr. Luca Appi Rogationist for my spiritual advisor. When I was introduced to his church he asked: “Where do you come from” I answered: “I am from Corato” and he: “Then you are of Luisa Piccarreta” – I answered “Yes, I am of Luisa Piccarreta”. He continued: “I recommend that you must be an image of the Divine Will because you have learned this from Luisa”.

When I entered the convent, I was not totally aware of the great treasure that I knew. I have assimilated and live it every day because our Founder Father Annibale Maria di Francia had fallen in love with this spirit. This spirituality has fused him to Luisa. Luisa learned the *“Rogate”* from Father Annibale and he learned the Divine Will from her. Thanks to Luisa he investigated deeply this mystery of the Divine Will.

For ten years Luisa lived in this convent from 1928 to 1938. **Her room was located at the head of the altar of the Holy Sacrament,**

adjacent to the chapel where the nuns gathered with the orphans in order to assist and pray at the Holy Mass. Luisa wrote her last diaries under the gaze of **Jesus in the Holy Sacrament**.

In the recent renovation for the widening of the chapel, perhaps without knowing it, the Holy Sacrament and the altar are now located in the place where the bed of the Servant of God used to be. A phrase written on the wall remembers the presence of Luisa in that place: **“anima, aiutami!”** (soul help me!), this distinguished phrase spoken by Jesus characterized all of Luisa’s life. Luisa from her bed, contemplated the Eucharistic Mystery and instilled its spirit. Luisa did not speak about it but did speak about Jesus and the Madonna.

**Luisa Piccarreta-front,
Angelina Piccarreta-back left,
unidentified woman-middle, Aunt Rosaria-
back right**



Often, when time allowed, Luisa was taken outside to the garden, **her sister Angelina** and **her assistant Rosaria** often accompanied her. She instructed the orphans she received to love Jesus and Mary; **in particular, she invited them to pray the novena of the Nativity of the Immacolata**. In this garden, sometimes mystical phenomena occurred. Besides the orphans, Luisa often received **the boys of the Association of Saint Luigi**, brought there by their **Confessor Don Benedetto Calvi**. All those who approached Luisa were surly watched with fondness by Jesus and the Madonna; she was the instrument that carried the great friendship of Jesus. The Servant of God participated in the sufferings of Jesus and this she likewise communicated to us all, and we are very proud of this.

The memory of that day remains always alive in my mind, the pain for the loss of a person so very much beloved but at the same time the great joy in seeing the participation and accompaniment of the entire country which was like a sign of affection and thanks which everyone gave to Luisa. This soul left a great impression on the world, in fact when the news of her death was announced, **all of Corato** exclaimed: **“The Saint Luisa has died”**. Her holiness and spirituality was already recognized during her life, in fact, everyone asked her for her prayer and intercession.

I thank the Lord for giving me the opportunity to know Luisa and for the gift of a religious vocation; it is not a mistake to say that Luisa prayed for all vocations, Luisa also prayed for my vocation which is a fruit of the prayers of Luisa.

The memory of Luisa is very much alive in me; she had wonderful eyes which spoke directly to your spirit and I will not be able to ever forget them. When I have the occasion to see Luisa's image, I again relive, see and feel it. **It appeals to me to deepen the thoughts that she has left with us to write and read the testimonies of those who knew her during her life.** In my life I have had the fortune to know two great souls; first **Luisa Piccarreta** and then **Padre Pio**.

I have known the Servant of God Luisa Piccarreta since I was a young girl; in 1961 I became a **novice in the community of nuns in the House of Relief of the Suffering**. I also knew Padre Pio while he was still alive, who today is now a Saint, thus while I am still alive I want to see the Servant of God, Luisa Piccarreta raised to the altar and venerated as a Saint.

SISTER GIOVANNINA CAPOZZA¹⁴³

*on the occasion of her 100th birthday
celebration in 2020*

Sister Capozza's parents knew and loved the Servant and God and entrusted their daughter to her when she was young. She learned much from the Servant of God, in addition how to do the tombolo, she assimilated her Luisa's spirituality.

Sister Giovannina was a mine of information. She never ceased to speak about Luisa. She knew very well all the clergymen who went to Luisa. When I (Sister Vincenza Caputo) was with Sister Giovanni, in the convent of Monza, she was inexhaustible. She told me everything I did not know. She told that one day **Father Gennaro Bracale¹⁴⁴** had gone to speak to Luisa and when he was celebrating the Mass, he was raised from the earth, leaving her terrified since she was still a child.

Her (Sister Giovannina's) talks were centered also on the person of Rosaria Bucci who was a relative of Sister Giovannina and she spoke of her often.

Letter #2; from the Little Daughter of the Divine Will, Luisa Piccarreta to Sister Giovannina:

Fiat

To my dear Sister M. Giovannina, in memory of her vows, always with Jesus.

The mind toward Heaven, the gaze to the Cross, the heart loving Him, the arms always in the act of hugging Him, the steps



143 https://luisapiccarreta.co/?page_id=22106

144 Jesuit Father Gennaro Maria Bracale, to whom Father Eustachio Montemurro went for spiritual guidance. <https://www.sacrocostato.us/montemurros-life.html>

calling Him, the words saying always “Fiat”. In each thing never escape from acquiring a degree of sanctity. Make yourself a saint; Jesus wants it, make Him content.

The little daughter of the Divine Will, Corato, May 14, 1932

Letter #135; from the Little Daughter of the Divine Will, Luisa Piccarreta to Sister Giovannina, J.M.J., In Voluntate Dei! – Fiat

My good daughter, Sister Giovannina,

Thank you for your attentions, in letting me hear your news. **What I recommend to you is to never leave the Will of God.** Never look at the one who commands you if you want to possess peace and let the Divine Will reign in your soul. If you let It reign, you will feel a Divine strength within your soul, which will give you the grace to do everything that the superiors command of you, and you will feel Jesus working and doing everything together with you. You will never feel alone, but always together with Jesus, who will be your Master, will guide your steps, and will hold you tightly in His arms.

I leave you in the Divine Volition, and if you want to keep me content, let me close the doors, so that you may never leave It. My sister sends you her regards and I greet you with the love of the Fiat. *Most affectionately yours, The little daughter of the Divine Will. Corato, September 18, 1945*

Interview of Sister Giovannina (Francesca Capozza) - A Personal Witness and a Little Friend of Luisa Piccarreta¹⁴⁵

The interview was made in 1994, in the Convent of the Sisters of the Divine Zeal of Monza (near Milan), where Sister Giovannina lives.

Sister Giovannina has contributed a great deal, with love and with her innocent childlike spirit, in providing information and personal witnessing on the figure of Luisa, for the Cause of Beatification.

She is one of the young girls (trainees) who used to go daily to Luisa’s home in order to learn how to work with the “Tombolo”...But her contact with Luisa produced in her (as in many others) infinitely greater spiritual fruits.

(follow the link provided to read the full interview)

EUGENIA CARVELLI

“Together with Luisa the Saint until the day of her death”

Corato, Monday, June 4, 2012, by Marzia

Ferrante.¹⁴⁶



145 <https://luisapiccarreta.me/archives/14894>

146 Article “Together with Luisa the Saint until the day of her death”, Corato, Monday, June 4, 2012, by Marzia Ferrante. (Article is in Italian).

Luisa Piccarreta, known as *Luisa La Santa*, is the most famous religious figure in the city of Corato, as well as known and venerated all over the world.

Born on April 23, 1865 and died on March 4, 1947, she spent most of her life on a bed, suffering from a corpse rigidity inexplicable to doctors.

Luisa's exceptionalism derives not only from her being a victim of pain and physical suffering, but from her extreme devotion and from her particular relationship and dialogue that she had with Jesus Christ and with Our Lady, which she declared had appeared to her several times, and of which the 36 Volumes written in his own hand, but according to him under the dictation of Jesus, testify, despite having only attended first grade.

In 1994 the process of beatification began for Luisa. Yet even when she was alive for all she was "The Saint" and her house in Via Maddalena was always full of people who came to ask her for advice, listen to her words, recommend themselves to her prayers.

And from 1946 until the day of Luisa Piccarreta's death, the then 21-year-old Eugenia Carvelli was in that house every afternoon.

Eugenia is now 87 years old and has very clear memories of her past, which she tells us in very clear language, mixing Italian with the Coratino dialect.

Eugenia was born in Calabria, in the small town of Mesoraca in the province of Crotone, in 1925. After being orphaned, in 1928 she was taken to Corato in the orphanage located at the House of the Sisters of the Congregation of Divine Zeal, a religious institute wanted by Father Annibale Maria of France and inaugurated that year: in fact Eugenia was orphan number 8 (number indicating the order of arrival in the orphanage).

It is in this Institute that the first meeting with Luisa Piccarreta takes place. In fact, Father Annibale Maria di Francia, who had come to Corato at the beginning of the century to meet this woman about whom there was so much talk, had then become her extraordinary Confessor and reviser of her books, which he himself had ordered Luisa to write. In 1928 to fulfill the will of Father Annibale, even though he had died in 1927, Luisa was transferred to the House of the Sisters of Divine Zeal, where she remained for 10 years.

Eugenia tells us about those years: "I don't remember anything about the first years, because I was only 3 years old when Luisa arrived

at the convent. What I remember when I was older is that I saw her every day at recess, when we children went to the large garden of the orphanage.

“Luisa also came into the garden and some of us pushed the wheelchair she was in. I too have pushed it many times! I remember that she spoke “city-city” and above all of Jesus and religious topics”.

When Eugenia was 13, Luisa had to leave the convent due to higher dispositions and moved to a house in Via Maddalena, in the center of Corato. On the same street lived Don Benedetto Calvi, a Priest from Corato who since 1926 had been delegated by Archbishop Monsignor Leo as ordinary Confessor of Luisa Piccarreta.

Don Benedetto Calvi was also chaplain of the House of the Sisters of the Congregation of the Divine Zeal and was very fond of Eugenia, this orphan with always kind and polite ways, very good at working with pillow lace, which she had learned from the nuns.

“Don Benedetto loved me very much and when I was confirmed he told me: ‘Eugenia I don’t want to buy you any gift, but my gift is a promise: when you are of age I will host you in my house with my family.’ So as soon as I turned 21 I went to live with Don Benedetto and his sister in the house opposite the one where *Luisa la Santa*¹⁴⁷ lived”.

After eight years, in 1946, Eugenia then meets Luisa again, indeed her home becomes a daily appointment for her precisely by virtue of the role of Confessor that Don Benedetto had towards Luisa.

“Every afternoon, my uncle’s sister and I (that’s what he wanted me to call him, considering me as his niece) we chatted at Luisa’s house and waited there for the uncle to return after having fulfilled all his religious commitments. We were there to keep her company or to help Luisa’s sister with some housework”.

Eugenia remembers that last year of the life of the “Saint”: “Luisa was always there on her bed, sitting. She often worked on the pillow and many girls came to her house to learn. Her sister Angela prepared her food, very small portions. She ate but after a short time she felt like throwing up, in fact there was always a container ready near the bed.

Her nourishment was the host. She received communion every day and immediately afterwards she wanted to be left alone to speak with the Lord. So, we would leave the room, for an hour or two, until she told us we could go in. Every so often she wrote her diaries, that she then handed over to Don Benedetto who corrected them. She was certainly a woman!

147 Luisa the Saint.

5. Saints Related to Luisa

Saints related to Luisa's life and writings:

Our Lady, Mary Most Holy, Daughter of the Father, Mother of Our Lord Jesus Christ, Spouse and Temple of the Holy Spirit and Queen of the Divine Will - Feast Day of Her Birth - September 8th - after

Luisa's Mystical Marriage, on the Feast of the Birthday of Mary, *September 8, 1889, Jesus took Luisa to Paradise to Renew their Marriage in the Presence of the Most Holy Trinity (Volume 1)*. On this occasion, Luisa was given the possession of the "Gift of the Divine Will", her New Birth into the Kingdom of the Divine Will.



Feast of the Assumption of the Blessed Virgin Mary - Feast of the Divine Will – August 15th – Our Lady, Queen of the Divine Will to Luisa on the Assumption: “Now, blessed child, You Must Know that this was the First Feast made in Heaven for the Divine Will, which had worked so many Prodigies in Its creature (Our Lady). Therefore, at My Entrance into Heaven, the whole Celestial Court Celebrated all the Beautiful and Great Things that the Divine Fiat can work in the creature. Since then, these Feasts have never been repeated, and this is why your Mama Loves, so much, that the Divine Will Reign in the souls in an Absolute Way: to give It the field in order to let It repeat Its Great Prodigies and Its Marvelous Feasts (in the souls of Her children through Luisa).” - Virgin Mary in the Kingdom – Day 31

Santa Maria Greca – Parish of the Cause of the Servant of God Luisa Piccarreta and place of her Baptism and Sacraments, and where she is now buried at the front of the right side of the High Altar - The Miraculous Image of Santa Maria Greca was Heaven sent in 1656 to the Roman Catholic faithful in Corato, immediately following the vision granted at that time to the Catholic Priest Fr. Don Francesco Lojodice. The Schism of the Church could possibly explain the vertical large crack on the left side of the board, supported by the presence in the Image of the Pastoral Greek Cross, a Royal Crown in the oriental style that surrounds Her Head, “Her eyes directed toward the observer, and with an air of Majesty and Love, She seems to say: “**Have recourse to Me with confidence. Do not doubt. I am the Queen, but I am also your Mother**”, thus possibly refuting many arguments regarding the Church's views of Mary's role not only as Theotokos, (accepted by the East and West) but as Mediatrix, Co-Redemptrix and Advocate, awaiting final Dogmatic proclamation in the West. Unaccepted by

the Eastern Orthodox Church, the Roman Catholic Church formally proclaimed on December 8, 1854, by Pope Pius IX in his Papal bull *Ineffabilis Deus* the Dogma of the Immaculate Conception, just before the Apparition of the Blessed Virgin Mary to St. Bernadette Soubirous in Lourdes, France in 1858 where She said, “I am the Immaculate Conception”. Then, in 1917, further confirming unaccepted theology by the East, the Blessed Virgin Mary Appears to three young children in Fatima, Portugal and Shows the children Visions of Heaven, Purgatory and Hell, places denied by the East. She additionally Gives Warning to All to reform their lives and establish devotion to Her Immaculate Heart. She Mentions in a Warning “the Pope”, whereby Affirming Heavens’ Acknowledgement of the Chair of Peter, definitively argued by the East and Protestants.

Also, in the Miraculous Image is shown the Queen Mother, Holding the Divine Infant, Himself Blessing the world, while perhaps Gesturing the world to turn to Her, for it is She that is Adorned with a Crown. Additionally, She Appears ‘Majestically Seated on Clouds’, as is the little bell “upon the clouds, at the Feet of the Madonna,” thus suggesting predestination of the Little Daughter of the Divine Will some three hundred years yet to come. In this idea is the confirmation of the possibility of predestination, an idea unacceptable to the East, denying the Immaculate Conception as such. (from the last Confessor of the Servant of God Luisa Piccarreta, Father Benedetto Calvi, Parish Priest of Saint Mary the Greek Church in Corato, Italy.)

In 1931 Jesus said to Luisa, “...*when they have read that I was Placing you Near the Sovereign Queen, so that, She, having Lived in the Kingdom of My Divine Fiat, you might imitate Her, Wanting to Make of you a Copy that Resembles Her; and I Placed you in Her Hands, that She might Guide you, Assist you, Protect you, so that you might imitate Her in Everything—this seemed so absurd to them; and sinisterly misinterpreting the sense, they spoke as if I had told you that you were as though another Queen. How much nonsense—I did not say that you are like the Celestial Queen, but that I Want you Similar to Her, just as I have said to many other souls dear to Me that I wanted them similar to Me; but with this they would not become God like Me. And then, since the Celestial Lady is the True Queen of the Kingdom of My Will, it is Her Task to Help and Teach the fortunate creatures who want to Enter, to Live in It. By this, they show as if I did not have the Power to Elect whom I Want, and when I Want. But, after all, time will say everything, and just as they cannot deny that the Virgin of Nazareth is My Mama, so will they not be able to deny that I have Elected you (Luisa) for the Sole Purpose of*

Making My Will Known, and that, Through you, I shall Obtain that the ‘Thy Kingdom Come’ may have Its Fulfillment.” – V29 - 5.19.31

St. George—Feast Day April 23rd – Luisa’s day of birth

St. Aloysius Gonzaga—Feast Day - June 21st – Luisa is named after St. Aloysius – Aloysia on her Baptismal certificate.

St. Cataldo (St. Cathal)—Feast Day - May 10th - Patron of Corato – Luisa prayed for the re-opening of his Church in Corato – V6 – 2.21.04 – ***The promise of Luisa if she is allowed to die*** – “In the Presence of the Most Holy Trinity, of the Queen Mother Mary Most Holy, of my Guardian Angel and of the whole Celestial Court, and in order to obey my Confessor, I Promise that if the Lord, by His Infinite Mercy, should give me the Grace of letting me die, when I find myself together with my Celestial Spouse, I will Pray and Plead for the Triumph of the Church and the confusion and conversion of Her enemies; that the Catholic party may triumph in our town, and that **the Church of St. Cataldo may be reopened for Service**; that my Confessor be freed of his usual sufferings, with a holy freedom of Spirit and the Sanctity of a True Apostle of Our Lord; and that – always if the Lord Permits it – I will go to him, at least once a month, to confer about Celestial things and things pertaining to the good of his soul. I promise all this, for my part, and I swear.”

St. Mary Magdalen—Feast Day - July 22nd - Luisa became a third Order Dominican tertiary prior to her victimhood taking the name Mary Magdala.

St. Mary Margaret Alacoque – Feast Day October 16 – on this day, October 16, 1888 Luisa received the Grace of the Mystical Marriage with her Beloved Jesus. St. Margaret Mary was the chosen instrument to spread devotion to Our Lord’s Sacred Heart. In 1860, just 28 years before Luisa’s Mystical Marriage, two French associations, the Apostleship of Prayer and the League of the Sacred Heart, had merged and launched the first worldwide movement of prayer for the Reign of the Sacred Heart of Jesus. Their motto, “*Thy Kingdom Come!*”

St. Catherine of Sienna—Feast Day - April 29th - Patron of Italy. On October 21, 1888, in the presence of the Blessed Virgin and of St. Catherine of Siena, Luisa received a mystical ring from Jesus as a Sign of their union. St. Catherine of Siena assisted at Luisa’s Mystical Wedding.

St. Dominic Guzman – Feast Day - August 8th - founder of the Order of Preachers (Dominicans) and the Saint of the Holy Rosary. Luisa

become a third Order Dominican tertiary; it is not surprising to see in her life such a strong devotion to the Holy Rosary. Luisa's parents prayed the Rosary daily and attended Mass as often as they could in the Church of St. Dominic. ***“Never neglect the Rosary to the Celestial Mother”*** – Luisa Piccarreta

Feast of the Holy Rosary - October 7, 1928 - the day of Luisa's entrance into the Orphanage built by St. Annibale, named after Saint Anthony in Corato, run then and today by the Daughters of Divine Zeal, also founded by Fr. Annibale. Exactly 10 years to the day, on the Feast of the Holy Rosary, October 7, 1938, because of dispositions of the Superiors, she left the Orphanage. ***Fr. Annibale was Beatified by Pope Saint John Paul II on October 7, 1990.***

St. Ezekiel – Old Testament - Luisa was born and died in the Diocese of Trani-Nazareth, in the town of Corato, whose name in its original Latin, *cor datum*, means ***“a heart given.”*** This recalls the beautiful words of the Prophet Ezekiel: *“A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in my statutes and be careful to observe My Ordinances. You shall dwell in the land which I gave your Fathers; and you shall be My people, and I will be your God.”* (Ezekiel 36:27-28)

St. John the Evangelist—Feast Day - December 27th – In V4 – 12.4.02, Jesus tells Luisa – *“The exact point you will find on Calvary. I, Priest and victim, raised on the wood of the cross, wanted a Priest who would assist Me in that state of victim, which was St. John, who represented to Me the nascent Church. In him I saw everyone—Popes, Bishops, and Priests—all together. And he, while he assisted Me, offered Me as victim for the glory of the Father and for the success of the nascent Church. That a Priest assisted Me in that state of victim did not happen by chance, but everything was Profound Mystery, Predestined even Ab Eterno, “from Eternity,” in the Divine Mind—meaning that [by My] selecting a victim soul for the grave needs which exist in the Church, a Priest offers her to Me, assists her for Me, helps her, and encourages her to suffer. If they understand these things well, they themselves will receive the Fruit of the work which they render, like Saint John—how many benefits did he not have for having assisted Me on Mount Calvary? If not, they do nothing other than put My Work in continuous disputes, taking away from Me My most Beautiful Designs.”*

St. Philip Neri—Feast Day - May 26th - St. Philip Neri is a model for all Priests, as is shown in V10 – 1.17.11 when Jesus gives to Luisa the new

way for Priests: ***“The name will be ‘The Houses of the Resurrection of the Faith,’ and they can use for rule the same rules of the Oratory of St. Philip Neri.”***

St. Nicholas—Feast Day - December 6th - Patron Saint of Apulia, (Bari - region that Corato belongs to) of Greece, of many cities in Europe, of Russia, and, very importantly, of all children (including the little children of the Divine Will). Luisa Piccarreta’s Father bore the name Vito Nicola in honor of Apulia’s Patron. St. Nicholas is the special Patron of Catholic Christian unity, as Bari is the place of the Great Schism in 1054, dividing Rome and the Eastern Patriarchates. Astonishingly, it is here where the Little Daughter of the Divine Will is from, and through whom is to come the Kingdom of the Divine Will in the midst of the Church and all the world.

Two great Saints were involved in this Schism, ***St. Catherine of Sienna and St. Vincent Ferrer***, both of whom were among the Saints mentioned by name by Luisa in the Book of Heaven.

Saint Mary Faustina Kowalska - Feast Day - October 5th - The birth of Luisa Piccarreta was on the day which would eventually be proclaimed the Feast of Divine Mercy. At one point Luisa was shown the Divine Mercy of God Our Father, and she implored that all would know His Infinite Mercy – about nine months later St. Faustina was born.

As a meeting place for the Latin Rite Catholics of the West, and the Orthodox and Byzantine Catholics of the East, Poland gave to the world the devotion to the Divine Mercy that combined the Trisagion prayer of the Byzantine liturgy ***“Holy God, Holy Mighty One, Holy Immortal One, Have mercy on us and on the whole world”*** (Divine Liturgy of St. John Chrysostrom), with the use of the Rosary. Luisa is also connected to this same prayer, which the Priest would say every morning, making the sign of the Cross on her hand to command her soul to return to her body. This connection between Luisa and Poland is made even clearer by the date of ***Luisa’s death on March 4, 1947—the Feast Day of St. Casimir of Poland*** - patron of Poland and is proposed to youth as a particular pattern of purity.

Saint Pio of Pietrelcina - Feast Day - September 23rd - In the book “The Little Daughter of the Divine Will” translated from a biography written by Fr. Pablo Martin Sanguiao, it states “...Luisa (as referred to by some witnesses) wrote to Padre Pio of Pietrelcina. Padre Pio answered only this: “I Santi si fanno, ma guai a chi fa i Santi!” [“The Saints are made, but woe to those who make the Saints!”] St. Pio sent spiritual children to Luisa, including Frederico Abresch. Rosaria Bucci, who cared for

Luisa for forty years and was first promoter for her Cause, was spiritual daughter of St. Pio after Luisa's transit into Eternity.

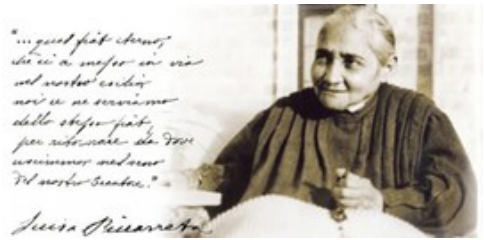
St. Therese of Lisieux - Feast Day - October 1st - By 1910, St. Therese's book had become very popular with religious all over Europe. There is a photo in Corato of Luisa praying before the Crucifix with a picture of the Little Flower.

Saint Anthony of Padua - Feast Day - June 13th – St. Annibale Maria di Francia had an orphanage built in Corato for Luisa to live in, and she did so for ten years, only after the death of St. Annibale. He felt inspired to make St. Anthony the special patron of the orphanage (and others in Italy).

The Holy Family - Luisa expressed in many of her writings the life of the Holy Family, Jesus, Mary and St. Joseph. One of the most beautiful is from Christmas - V4 – 12.25.00 in which Luisa was made present at the scene in the Cave at Bethlehem.

*“So be it, so be it; we all want
the Kingdom of the Divine Will.”*

Luisa's Appeal, Corato (Bari,
Italy), 1924



6. Letters of Luisa to Bishops and Priests

“The only decisive Salvation is to walk in the Word of God, return to the Pure Source of the Gospel, listen to the Word of Salvation that of the Apostolic See, the Church, that is radiating around the world, and not the lies of the world. Do not move away from your Priestly robe. Do not defrock yourselves. Obey all. The cassock reminds you that it is a Heavenly Sign.” - Our Lady of Revelation 8.15.58

Letter #8 To Most Reverend Father Vicario – From the good teacher Angela La Stella I received a sheet with a request for a little gift of prayer, Communions, etc., for your Paternity. Therefore, from October 20th until today, on anything good I might have done, however poorly - Holy Masses, Communions and the like - I placed the intention of doing it for you; and so that it might have more value, and bring you effects of true sanctity and of surprising graces, I asked Jesus to do everything with me, so as to be able to offer you the gifts of blessed Jesus together with mine. And this, so that your Paternity might enjoy them more.

Taking this opportunity, I send you my wishes for your Name Day, **and I pray dear Jesus to carry them personally, bringing you as a wish, one “Fiat” in your heart, one “Fiat” to your words, one “Fiat” in your intelligence, so that He may convert, transform, all your being into one single act of Divine Will, and so that you may be bearer of Divine Will, which is able to infuse peace, union and sanctity - to all.**

There is an extreme need for true sanctity, especially in the Priest, and only the Omnipotent “Fiat” of God has this power: to place in us the true order of sanctity with Its creative strength.

I commend myself to your holy prayers, and respectfully kissing your right hand, on my knees I implore your paternal blessing.

The little daughter of the Divine Will

Letter #13 To Father Bernardo of the Most Holy Hearts from Assisi - Most esteemed one in the Lord, What I recommend to you is to look at the Divine Will in all things, both the favorable and the adverse - painful, sorrowful ones - and in the contrasts of life which no one lacks; rather, blessed Jesus allows them in order to form the little rocks on which to raise the building of sanctity within us, since without Cross we would lack the primary element to becoming saints... Saying, “I don’t mean to become a saint” means that you rely too much on yourself; you look at yourself instead of abandoning yourself in the arms of Jesus. Lean on Him, and you will see that all things - pains, crosses, miseries, weaknesses, the very defects, and illness - will lose their look and will all turn into messengers and bearers of sanctity. Sweet Jesus gave you everything to make of you a saint: call to religion, crosses, nourishment... And if you sin and are not holy, do you want to know the cause? Lack of union with Jesus. **Union with Jesus floors all sins, love kills all passions, and abandonment in Him and trust are the nourishment in order to grow in sanctity. Here is the means to sin no more: to be united with Jesus, love Him, and always do His Will.**

Don’t think about the past, this harms you a great deal; rather, even today, begin your life with Jesus and you will find out for yourself how all things change for you; you will feel like another man, born again in all that is holy.

Lastly, I tell you that if Jesus made me write as many as two times (which I do for almost no one), it is because He loves you and wants you a saint. Therefore I beg you to do the deeds. I leave you in the Divine Volition, clasped within the Arms of Jesus.

The little daughter of the Divine Will - Corato, 10.9.34

Letter #48 To Fr. Michele Samarelli, from Bari - May the Holy Will of God be our continuous kiss and transform us completely into Jesus - Most reverend Father and Theologian, **May Good Jesus Bind us in His Will so much as to let us remember our own no longer. Oh, how happy we would be.** We would feel the Divine seal in all of our works; we would feel the breath of Jesus, the very power and love of Jesus, in our voice; and then, yes, we are able to say to Jesus: "I Love You, I really do, because in Your Will I also have Your Love in my power. Therefore, not in my Love do I Love You, but in Your Love, the only one Worthy of You." Jesus will not let Himself be beaten in Love by His creature. He will Love us very much, so much as to confuse us with Love. In every beat of our heart, in every breath and thought, we will receive one "I Love You" of Sweet Jesus; so many of these "I Love You's" will come to us that we won't be able to count them all.

Here is the answer. **It seems that Jesus says to you: "Do you want me to Love you much, very much, too much? Do you want me to Pour into you the Immense Oceans of My Love, to reach the point of becoming mad for Love of you? Live always in My Will, forget yourself, let Me Live in you, and My Love for you will reach the *Non Plus Ultra* (the Highest Point).** The more you do My Will, the more I will Love you, because My Will deserves all My Love; therefore I will also put My Love at your disposal."

Oh, how good is Jesus! If we knew Him, we would die enraptured with Love. And, with Love, the Enrapturer Jesus hides us in Love, so as not to make us die... Only the doubt that Jesus does not love us very much, saddens Jesus and embitters Him. Love calls for more Love. The more we believe He Loves us, the more we feel like Loving Him; and Jesus, seeing Himself Loved, Loves us more.

I now thank you for the beautiful image of the Holy Shroud. I used to have one, but another Priest snatched it; and Jesus, who is so Good, had another Priest send me one. Thank you! I commend myself to your holy prayers...
Corato, 10.14.17

Letter #50 To Father Antonio - May the Holy Will of God be the continuous beating of our hearts - Jesus alone can comfort us in our sufferings. Therefore, let us turn to Him alone; let us throw ourselves into His arms like tender babies; and if pain makes us cry, let us wet His paternal hands with our tears, and sweet Jesus, in seeing His hands beaded, will dry up our tears and say to us: "Child, have you come to Me to cry? I want to turn your tears into joys, your bitterness into sweetness. I will pour the sea of my graces into your heart..." **So, let us entrust everything to Jesus, even the lot of our dear homeland.**

He will dispose everything for the good of our souls.

I hope you have already received news from your brothers. Entrust them to the purging souls; they will take care of rescuing them. Promise them some series of seven Masses, if they are rescued...

I commend myself to your prayers. Let us pray very much in these times, so painful. Prayer will defend us from the shadow of the enemy and will cover us with the Divine shadow. The Divine shadow will render us invisible to the gaze of the enemy. Best regards...

The little daughter of the Divine Will, Corato, 11.12.17

Letter #71 To a Priest - Most Reverend Father, **The Divine Will brings you my wishes**, though I am embittered down to the marrow of my bones. **It brings you Its rain of light and of love, such, as to eclipse all your troubles and balm your sufferings, which, unfortunately, are painful, and to convert all of them into sanctity and into acts of Divine Will.** Oh, how happy would I be, if my wish would become for you the bearer that transforms you completely into Divine Will. I kiss your right hand, and on my knees I implore your Paternal Blessing, asking you not to forget to pray for me, the most abandoned one...

The little daughter of the Divine Will - 3.24.29

Letter #95 To a Priest - Reverend Father, I come to give you my wishes for your Name Day, and since I am able to say nothing, I send you Jesus, that He Himself may give you His wishes. And do you know what Jesus says to you? “My child, I wish you true sanctity; and to do so, I give you my Love as food, my Will as life, all my works, pains and virtues as dowry. **“Listen,” Jesus says, “my wishes are not finite and a simple compliment, like those of the creatures - ah, no, no. My wishes are immense, they are springs; and only then am I content, when I give all of Myself. So, from now on, you will carry Me, and I you, and we will live together.”**

Holy Father, here are the wishes of Jesus, and also mine; I believe you will like them. I leave you in the Divine Volition. Pray for me, as I do it for you from the heart. I kiss your right hand, and on my knees I implore your paternal blessing. Yours,

The little daughter of the Divine Will

Letter #106 To a Priest - Most reverend Father, To my surprise I received your dear letter. Thank you. I too often remembered you in my poor prayers. **Our most interesting task is to live of Will of God. If we do this, we do everything; and even if we did nothing, by living in the Divine Will, the All pours into the nothing and works Its great wonders, such as to astonish Heaven and earth.** And if

we do much without the Divine Will, it is just little drops. Therefore, I placed everything in the Divine Volition, so that It may do whatever It wants. But, be certain that Its Kingdom will come upon earth... It wanted to conquer man through love, but man, and maybe even the very members of the Church, rejected It. This is why the Lord was forced to use the rigor of Justice, so that man, touched in his own flesh, might recognize that Supreme Will which wants to reign and live in our souls.

So, dear Father, let us pray. Let us do this Will so Holy and let us live in It. May It be our breath and heartbeat. If we do so, we will be carried in the Divine arms; It will lower Itself to breathe in our breathing, to beat in our heartbeat, to move in our motion. Then, in the ardor of our love, we will say to Him: "I Love You for all, and for love of You, I give You the heartbeat, the breath, the motion of all." I commend myself to your prayers and leaving you in the Divine Volition to make yourself a saint, I kiss your right hand with all my esteem, and I implore on my knees your paternal blessing.

Your most devoted servant, *The little daughter of the Divine Will*

Letter #111 To a Priest - Fiat! - Most reverend Father, I feel the duty to send you my wishes for your Name Day, but **my most beautiful wish is that of sending you the Divine Will as bearer of Divine Sanctity, of light, of love and of peace, that It may plunge you into Its sea and hide you within Its light, in such a way as to not want or see anything but Divine Will. May all your life be transformed so much in It as to feel Its Life more than yours. How happy you will be! You will feel a Creative Power in all your necessary things, and also in the good you want to do to souls...** In the Divine Will you will feel that it is not you who are speaking, working, walking, loving, but it is Jesus who speaks, works, walks and loves. Even more, He is too jealous to let us do; He wants to do everything Himself, and in order to do so, He puts His own Will at our disposal. Goodness of God – how Lovable, Great and Powerful You are!... Corato, 3.42

Letter #126 - Most Reverend Monsignor, I don't know how to thank you for your attention - for remembering the little servant of Jesus, and I don't know how to repay you. **I can only pray that dear Jesus will make you live of Divine Will, because It alone can make us happy, and can make us saints of His own Sanctity.** More so, since the only desire of Jesus is that we live in His Will, because if we live in It, He can give us whatever He wants. Jesus wants to display His love, but our will is small and He doesn't know where to put it. He wants to give us surprising graces, but our will is incapable of receiving them. This is

why He wants to find in us His Holy Will - not only to give us what He wants, but to make of us His faithful images. So, whenever He finds us in His Will, He makes feast and says: “Finally I found a place where I can put of my own. **My Will shall Know how to keep My Graces, My Love and My Own Sanctity.**”

Therefore, holy Father, let us take to heart living in the Divine Will. It will keep us sheltered, protected from all dangers and free from all evils. Oh, if everyone knew what it means to live in the Divine Will - they would compete, and all evils would cease instantly!

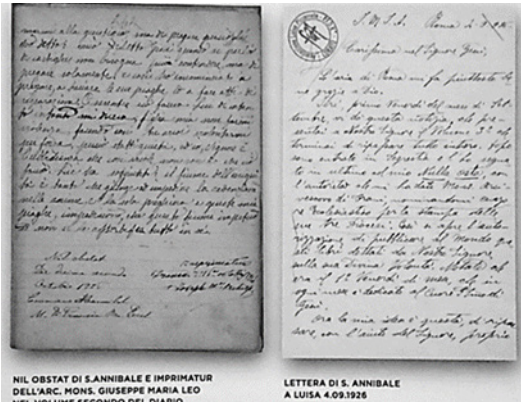
This is my wish for the new year – that you may live always in the Divine Will, and that Jesus may make of you a missionary of the Divine Will. Forgive my saying - maybe also inappropriate. I renew my thanks and leaving you in the Sea of the Divine Volition, in the Arms of Jesus and under the Mantle of the Queen of Heaven, I kiss your right hand and I implore on my knees your Paternal Blessing.

The little daughter of the Divine Will, Corato, 1.10.44

Letter #128 - Most reverend Father, Thank you for your promise to pray for me. I like very much your way of praying for me - may the Lord answer you. And I promise to enclose you in the Holy Will of God, that your acts may be animated by Divine Sanctity, by His infinite Love and by His incomparable Light and Beauty. **Holy Father, the one who lives in the Divine Will can do everything, does everything, brings everyone to God, and becomes the bearer of God to all.** Even more, one can say that God does nothing without this creature; He feels her inseparable from Himself, and says to her: “My Will is yours, take whatever you want. While you live on earth, keep your conquering act, and I will anxiously await the new joys and the new conquests you will give Me.” **Therefore, may the Divine Will be everything for us. May It be our refuge, our life, our All.**

I commend myself to your prayers and leaving you in the Divine Volition to make yourself a Great Saint, I kiss your right hand. Your servant, *The little daughter of the Divine Will, 5.26.44*

PART IV – DOCUMENTS AND DATES



1. Preface by St. Annibale Maria di Francia
2. Preface and Afterward *The Sun of My Will* Luisa Piccarreta - Libreria Editrice Vaticana
3. Documents from the Archdiocese of Trani
4. Important Dates

1. Preface by St. Annibale Maria di Francia

- *The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*

J.M.J.A. - Messina, 10.29.26 - *Intelligentes quae sit voluntas Dei.*

We begin, with this first printing, the publication of more than 20 handwritten Volumes of Sublime Revelations which, always excepting the judgments of the Holy Church, we piously believe to have been given by Our Lord Jesus Christ to a soul, a dearest daughter and disciple of His, who is the pious author of the Hours of the Passion.

Even now we make known that these revelations, which are continuing and will continue, we don't know for how much longer, have as their goal the establishment of the complete Triumph of the **Kingdom of the Divine Will** upon earth.

Who is this beloved daughter and disciple of Our Lord, the author of the Hours of the Passion, who, up to now, has written 20 Volumes of Divine revelations?

We cannot disclose her name and address because this would mean prostrating her to the most severe affliction, and to the most deeply felt crushing of soul and body.

She wants to live solitary, hidden and unknown. For no reason in the world would she have put into writing the intimate and prolonged communications with adorable Jesus, from her tenderest age until today, which still continue, who knows until when, if **Our Lord Himself**

had not repeatedly obliged her to, both personally and through holy obedience to her Directors, to which she always surrenders with enormous violence to herself, and also with great strength and generosity, because her concept of holy obedience would make her refuse even an entrance into Paradise, as did actually occur, and will be seen in the revelations.

So very gracious are her discourses and dialogues with Lady Obedience, as she calls her, almost wanting to get even for the subjection to which she is forced. Now she speaks to her as to a great Princess and Queen who imposes herself severely, now she portrays her as a most powerful Warrior, who arms himself from head to foot, ready to strike the moment one dares to contradict him.

In substance, this soul is in a tremendous fight between an overwhelming love of hiddenness and the inexorable empire of Obedience to which she absolutely must surrender – and Obedience always wins. This constitutes one of the most important traits of a true spirit – of a solid and tested virtue, because she has been submitting to the dominion of the great Lady Obedience, with the greatest violence to herself, for about forty years!

This solitary soul is a most pure virgin, wholly of God, who appears to be the object of singular predilection of Jesus, Divine Redeemer. It seems that Our Lord, who century after century increases the wonders of His Love more and more, wanted to make of this virgin with no education, whom **He calls the littlest one that He found on earth, the instrument of a Mission so sublime that no other can be compared to it – that is, the Triumph of the Divine Will upon the whole earth, in conformity with what is said in the ‘Our Father’: *Fiat Voluntas Tua Sicut in Caelo et in Terra.***

This virgin of the Lord has been placed in bed as victim of Divine Love for more than 40 years, from the time when she was still adolescent. It has been a state of a long series of sufferings, both natural and supernatural, and of inebriations of the eternal Charity of the Heart of Jesus. The origin of these pains, which exceed every natural order, has been, almost continuously, an intermittent privation of God, which constitutes that dark night of the soul, called “bitter and terrible” by the mystic and Doctor, St. John of the Cross, so much so, as to compare it to the pains which the souls in Purgatory suffer because of the privation of God. He compares it somehow to a suffocation of the soul, as when someone is breathless, because the breath of the soul is God: *Christus spiritus oris nostri* (Jesus Christ, the breath of our mouth).

In the course of these publications one will be able to read the laments of this wounded dove searching for her Beloved – so intimate, sharp, sensible, as to leave a profound impression of this victim

of Divine Love. But sometimes the thick veil is torn, the soul sees Jesus, they embrace, they delight in each other, and the soul asks for the mystical kiss of the Sacred Spouse of the Canticles. At times, the inebriation is such that, in a delirium of love, her human resistance grows weak, and the soul exclaims: *“Enough, enough! No more, Lord, for I cannot sustain it!”*, as once St. Francis Xavier exclaimed in similar circumstances.

All of these operations of Divine Love take place mostly in the silence of the night, and in the morning, after Holy Communion, when she remains cloistered and recollected for a couple of hours.

The sufferings of the body add to those of the soul, and at a mystical level for the most part. With no sign appearing on her hands, feet, side or forehead, she receives frequent crucifixion from Our Lord Himself. Jesus Himself lays her upon a cross, and pierces her with nails. And then, what Saint Teresa described when she received the wound from the Seraphim, happens within her: a pain most sharp, such as to make her faint, and at the same time, a rapture of love.

But if Jesus did not do so, it would be for this soul an infinitely greater spiritual suffering, because, with the Seraphim of Carmel, she also says: to suffer or to die.

Here is another sign of her true spirit. Often times, when Our Lord appears to her crowned with thorns, after He has abstracted her from her senses, she gracefully removes the crown of thorns from His head and drives it onto hers, experiencing atrocious spasms, but mystical contentments.

In the course of these publications one will remain astonished in noticing an extraordinary intimacy of Our Lord with this soul, which is in nothing inferior to those of St. Gertrude, St. Metilde, St. Margaret or any other saint. Often times, as the aforementioned mystic and Doctor observes in similar cases, the familiarity and intimacy with which Our Lord deals with this soul, renders her daring in using certain expressions and in advancing certain demands, which would appear excessive if one did not consider that Adorable Jesus, in the matters of Faith, has given us proofs of His love even greater than those which can be found in the intimate conversations between Jesus and any privileged soul. It is enough, above all, that He has given Himself to us even as food in the Most Holy Eucharist.

After having mentioned her long and continuous stay in bed as victim, for years and years, with the experience of many spiritual and physical sufferings, it might seem that the sight of this unknown virgin would be afflicting, as though seeing a person lying with all the marks of past pains, of current sufferings, and the like.

Yet, here there is something admirable. In seeing this spouse of Jesus Crucified, who spends the night in painful ecstasies and in sufferings of every kind, during the day, sitting on her bed doing her needlework – nothing, nothing, absolutely nothing appears, of one who has suffered so much during the night; there is nothing, not one thing extraordinary or supernatural in her air. On the contrary, she appears as a healthy person, happy and jovial. She speaks, converses, laughs when appropriate, but receives few friends.

Sometimes, some troubled heart confides in her, and asks for her prayers. She listens kindly and comforts, but never advances to make prophecies, never a word which might hint at revelations. The great comfort which she presents is always one, always the same: the **Divine Will**.

Although she possesses no human knowledge, she is abundantly endowed with a Wisdom all celestial – with the Science of the Saints. Her words illuminate and console. By nature her intellect is not poor. She studied up to the first grade when she was a child; her writing is filled with mistakes, although she does not lack appropriate terms, in conformity with the revelations; terms which seem to be infused by Our Lord.

The Hours of the Passion

At the same time as the sublime revelations about the virtues in general, and about the Divine Will in particular, for many years, at nighttime, this soul has entered the contemplation of the sufferings of Our Lord Jesus Christ, with the addition of distinct information about many scenes of the Passion.

The method was that of going through the 24 hours of the Adorable Passion of Our Lord Jesus Christ, which begin with the Legal Supper and end with His death on the Cross. These visions were sometimes accompanied by corresponding revelations of Our Lord.

Since nothing was published of the visions and revelations of this soul, in her excessive desire to keep everything hidden, fearing that a publication, even anonymous, might uncover her, she wanted to bury this Treasure of Divine knowledges, of superhuman compassion, of a superhuman fount of the most loving affections within herself.

But her Spiritual Father placed the majestic Lady Obedience, the strong Warrior armed from head to foot, before her; and Our Lord Himself pushed her to manifest them for the good of many souls.

She surrendered, and to the author of this Preface was entrusted the printing of the writings which she put on paper regarding this topic so important.

As the first Edition of this admirable Treatise of the 24 Hours of the Passion of Our Lord appeared, the blessing of God seemed evident. In a short time all copies were depleted, which at that time were 5,000, without being sent to specific addresses. It was enough to send one copy to some devout person, that requests would begin to arrive. An announcement was placed in the periodical of our Anthonian Orphanages “*Dio e il Prossimo*” [“God and Neighbor”] under the name of a **Book of Gold**, and immediately the requests increased, in such a way that the Edition was soon exhausted.

Most Eminent Cardinal Cassetta, to whom nothing had been sent directly, requested 50 copies at once.

Then came the 2nd Edition, a larger one, and then the 3rd. Both of them were rapidly depleted.

For the purpose of promotion, sales were made at moderate prices, just to cover the expenses.

At that time a pleasant circumstance occurred, which we remember with pleasure. **A letter, addressed directly to me, arrived from the Vatican, written by that angelic Bishop – today Apostolic Nuncio of Venezuela, at that time the Secretary of Bishop Msgr. Tacci (who is today an emeritus Cardinal) – Msgr. Cento, who was then appointed Bishop of Acireale, and will perhaps be a Cardinal of the Holy Church. There had been no previous contacts between this lovable person and myself. In this letter he appeared enthusiastic from the reading of the Hours of the Passion by an “unknown author”, and he prayed me to reveal to him her name and address, because he wanted to correspond with her about things of the spirit.**

In truth, I was unable to refuse. But he was not content with an epistolary correspondence and wanted to go to visit this chosen one of the Lord in person. Even more, in order to legitimize his trip of such a long distance, he offered to preach in a Triduum for the Most Sacred Heart of Jesus in the Chiesa Madre. Every day he was near the bed of the “pious author” in spiritual conversations, to his great contentment. After he departed from that town, he always kept the most pleasant memory of this soul, so dear to Jesus.

Once the 3rd Edition was depleted, the 4th one came, enriched with other writings of the Servant of God. This time the printing was executed at our press managed by the Sisters of my faithful one in Messina, and 15,000 copies were printed. As the announcement was repeated, requests arrived at all of our Houses.

It is not without reason that this book has provoked so much enthusiasm. Indeed, it is dictated with such surges of love, with such

penetration into the sufferings of the Incarnate Word, as to enrapture the soul of one who reads it, and much more of one who meditates on it.

But, even more, there is an undeniable concurrence of Grace which, one could say, begs two things: one is extensive reparations for all the sins of the world of every kind, like the very ones which Our Lord Jesus Christ presented to His Eternal Father interiorly at the time of His most bitter Passion. Because of these reparations of the author of the Hours, Our Lord promised – as is piously believed – many exemptions from Divine chastisements to those who meditate these hours and in the places in which they are meditated. Another Divine goal is precisely that of placating Divine Justice, by holding back the scourges which the Lord prepares.

In the course of these publications which we are beginning, there are chapters which foresee Divine scourges of earthquakes, wars, fire, cloudbursts, devastation of lands, epidemics, famines and the like. Everything, everything has been predicted several years before, and everything has come about, and much yet is left to come about. But the state of victim of this soul, her prayers, her tears, her sufferings and her daringness of love with Jesus have held back part of these scourges, and will hold back yet more.

A sign of the great detachment of this soul from any earthly thing is her firmness and constancy in accepting no gifts, either of money or anything else. On more than one occasion, people who read the Hours of the Passion and in whom a sense of sacred affection for this solitary and unknown soul arose, wrote to me that they wanted to send her money. But she was so firmly opposed, it was as if they had offended her.

Her way of living is very modest. She possesses little, and lives with a loving relative who assists her. Since the little that they have is not enough to pay the rent or for their support in these sad times of expensive living, she peacefully works, as mentioned before, and earns something from her work, which has to serve especially for her loving relative, because she has no expense for clothing or shoes. Her food is of a few ounces per day, and is offered to her by her assistant, because she never asks for anything. Furthermore, a few hours after she has taken that bit of food, she brings it up. However, her appearance is not of a dying person, but not really that of a perfectly healthy person. Yet, she is not inactive; rather, she consumes her strengths, both in the supernatural events of sufferings and strain during the night, and with her work during the day. *Her life is therefore almost a perennial miracle.*

To her great detachment from any earnings which are not procured with her hands, one must add her firmness in never accepting anything

from the publication and sale of the Hours of the Passion, which would be due to her by right as literary property. As I pressed her not to refuse it, she answered: “*I have no right, because the work is not mine, but of God.*”

I will not continue further. *The life of this virgin, spouse of Jesus, is more celestial than terrestrial.* She wants to be ignored and unknown in the world, looking for nothing but her Jesus and her Most Holy Mother, whom she calls Mama, and who has a special predilection for this chosen soul.

As the voluminous manuscripts which Our Lord has dictated to her are gradually published, from the tenderness with which Jesus treats her, from the sweet words with which He calls her, from His celestial embraces and her loving correspondence, admirable things will be revealed about the singular virtues of this soul, who – who knows – one day, coming out triumphantly from the infallible judgments of the Church, will be placed on the altar as protection of many.

Overview of the Writings of the Pious Author of the Hours of the Passion

These writings which were entrusted to us by the Servant of God by the authoritative order of Monsignor the Archbishop to whom she belongs, can be divided into three parts.

The first part is a brief summary of her infancy and childhood, before she was confined in a bed. It is truly a succinct account, written recently out of obedience, without which, for no reason in the world, would she have revealed those ancient memories of hers. However, this is information which makes us learn how Our Lord predestined her for very high things.

When she received this obedience, she consulted with Our Lord, and would have wanted to have this chalice removed without having to drink it. But Our Lord supported the obedience.

The second part, which goes from Volume 1 to Volume 10, is composed of writings which date back to her youth. In them begin the revelations attributed to Our Lord, who instructs her in the direction of pious practices, mortification, and the exercise of all the holy virtues of Faith, of Hope, of Charity, of Humility, of Purity, of Obedience, of Meekness, of Constancy in operating good; as well as about Divine Love and similar things.

These are admirable lessons which reveal a spirit more than human, with an extremely simple style.

The third part encompasses the whole purpose for which Our Lord Jesus Christ wanted to choose a soul as the instrument of His

omnipotent hand, and wanted to mold her according to His way and make of her a vehicle in order to manifest to the world a doctrine all new, to illustrate what **Divine Will** means, and thus to prepare the great triumph of the third *Fiat* upon earth.

The first *Fiat* extracted the whole Universe from nothing.

The second *Fiat*, pronounced by the Most Holy Virgin Mary, hailed by the Angel, determined the Incarnation of the Divine Word in Her most pure Womb and the subsequent Redemption of mankind.

The third *Fiat* was left to us by Our Lord Jesus Christ in the great Prayer of the Our Father, with those Divine words: “*Fiat Voluntas Tua Sicut in Caelo et in Terra*” – Thy Will be done on earth as it is in Heaven.

This supplication of the third *Fiat* which has resounded for twenty centuries on the lips of the children of the Holy Church, in the Royal Priesthood of the great Sacrifice of Holy Mass – this supplication, in spite of all the human oppositions and iniquities, must have its great fulfillment. It cannot remain unanswered. All Saints, all Doctors, all Preachers, all the Scholars of Ascetic Theology, have sung the praises of the fulfillment of the Will of God as the highest perfection. They have defined the three degrees of uniformity with the Divine Volition, of conformity to It, and of transformation – that is, of the annihilation of our will for the Divine.

But the revelations on this topic which fill the manuscripts of the Author of the Hours of the Passion, have the character of an instruction all new and celestial, and always in the simplest and most persuasive way. The similes illustrate this doctrine in an admirable way, dictated at times with authority; so much so, as to remind one of the words of Saint John in the Gospel: “Jesus taught with authority”.

To the three degrees of uniformity, of conformity and of transformation, this new doctrine adds a fourth quality which encompasses everything, which has not been expressed by any writer until now, but which somehow hovers in Sacred Books, especially in the Psalmist and in the Apostle of the gentiles. And it is: to operate completely in the Divine Will.

This formula, as it first appeared in the two little treatises of the Hours of the Passion, seemed to be not very understandable to many, or rather, we could say, to all.

Yet, something should be understood at first sight in considering the preposition **in**, which opens the gate to great meanings. The Apostles’ Creed makes us say: “I believe **in** God Almighty”, which is very different from saying, “I believe God Almighty”, or “to God Almighty”.

Not few, after reading the Hours of the Passion, have asked for explanations on the meaning of this operating and living in the Divine Will.

These admirable writings, which we piously believe to have been dictated by the Divine Incarnate Word, lead one who reads them with Faith, always of love, step by step, to the understanding of this formula. In many ways these revelations open new horizons, not yet contemplated until now, concerning the mysteries of the Divine Will, and about operating and living in It. And one thing is certain: even before arriving at the complete knowledge of what it means to operate and live in the Divine Volition, one who reads these writings cannot *not* remain enamored with the Will of God, and *not* feel new strong impulses, and a Divine commitment to transforming all of himself in them.

These revelations say that this science of the Divine Will will form Saints of a perfection more sublime than that of all the Saints who ever existed. And if this expression should seem exaggerated to some, I invite them to read the treaty on True Devotion to the Most Holy Virgin Mary by Blessed [now Saint] Louis Marie Grignon de Montfort, in which they will find a page where it written that men would arise in the Holy Church of a sanctity before which the greatest saints of the Church will be but shrubs before gigantic trees.

Exhortation

O souls who love Jesus Christ, O souls who make a profession of spiritual life, and especially you, Spouses of Jesus Christ, consecrated to Him either through vows or by belonging to sacred Congregations, consider from all that has been said above, how much pleasure you give to the Most Holy Heart of Jesus by practicing these Hours of the Passion. It is for you, in a special way, that these Hours of the Passion have been inspired by Our Lord in that solitary and contemplative soul, who has been practicing them for many years with great profit to herself and to the whole Holy Church. Special graces have been reserved for you if you take to heart this holy daily exercise, penetrating the same sentiments and the same dispositions as those of the soul who dictated it, and who has been practicing it for many years.

From the sentiments, so intimate, and from the dispositions, so loving, of this soul, you will pass into the very sentiments and dispositions of Jesus Christ Our Lord, during the 24 Hours in which He suffered for love of us. And it is impossible for the soul, in this compassionating exercise, not to encounter the most sorrowful Mother Mary, and not to unite to the same compassion and the very incomprehensible affections of the Sorrowful Mother of God! It will be like living with Jesus

suffering, and with Mary co-redeeming, gathering immense eternal goods for oneself and for all!

What to say about how great this tool would be for each Religious Community in order to advance in holiness, to be preserved, to grow in the number of chosen souls, and to obtain true prosperity? How much commitment, then, should each Community have in the constant practice of this pious exercise! And the souls of that Community who attend Holy Mass daily would receive Communion with such dispositions of fervor, and with such love for Jesus, that each Communion would be a renewed marriage of the soul with Jesus in the most intimate and increasing union of love!

If because of one soul alone doing these Hours, Jesus would spare a city Chastisements, and would give grace to as many souls for as many as are the words of these sorrowful Hours, how many graces could a Community [or any group of faithful] hope for; from how many defects and relaxations would it be healed or preserved; and for how many souls would it obtain sanctification and salvation by practicing this pious exercise!

If only there were one soul in each Community, who would apply herself to practicing it with more attention during the day, at times even in the midst of daily occupations, and also in the evening, and at nighttime with a little bit of vigil...! But it would be the summit of the Divine, and the maximum profit for that Community and for the whole world, if this exercise were practiced by all, in turns – day and night!

2. Preface and Afterword

From *The Sun Of My Will Luisa Piccarreta* (First book from the Vatican on a soul not yet Beatified) Libreria Editrice Vaticana - *An Ordinary Life Outside The Ordinary* - From The Vatican by Maria Rosaria Del Genio.

Preface By Cardinal José Saraiva Martins

- Prefect Emeritus of The Congregation for Saints' Causes

It is a victory that does not end “at daybreak on the first day of the week” in Jerusalem. It is repeated in each one of us every time we decide to live the “first day” of a life that is wholly renewed by God’s love through the joyous encounter with the Risen Jesus, who always sets out to encounter us. In this sense, Mercy is an Appeal to return to God with courage; having faith in His patience and infinite tenderness. Every moment God is inviting people to this encounter of rebirth in Him. Throughout the history of humankind there is no lack of examples – some striking as well – of people courageously turning back to God.

The entire Church is encouraged by Her Lord, first of all, to respond continually to His appeal of mercy and, at the same time, to proclaim it to the men and women of every age. After all, the call to come back to God is as everlasting as the impulse to go out of oneself to carry out the Church's mission of evangelization...

The profound testimony of Luisa Piccarreta also shows us this dynamic that is so typical of God's Mercy and that draws people to the deepest unity with Him in order to transform the heart into a gushing spring of water to benefit everyone. Thus, in her simple life as a lay woman who worked making lace, bound to the Church by an adamant obedience to her Confessors, one sees her nailed to her bed of suffering for about 70 years in order to create a magnificent masterpiece of love for all creatures.

From her continual contemplation of Jesus' passion, Luisa is led to conform herself to Christ, to the point of offering herself with Him to the Father for the benefit of all humanity. She learns from the book of the Cross that the Will of God is not about carrying out orders received, but a gift in which one must place, before all else, the center of one's life. This "living in the Divine Will" is the actual way in which the Son Jesus lived on earth, bringing here with him the life of Heaven. Pope Benedict XVI also recalled this in a passage of his Encyclical Letter *Deus Caritas Est* when he affirmed: "The Love-story between God and man consists in the very fact that this communion of will increases in a communion of thought and sentiment, and thus our will and God's Will increasingly coincide:

God's Will is no longer for me an alien Will, something imposed on me from without by the commandments, but is now my own will, based on the realization that God is in fact more deeply present to me than I am to myself. Then, self-abandonment to God increases and God becomes our joy"¹⁴⁸ (sec. 17).

Living this way means that even our smallest act in life takes part in the dynamic of mercy, contributing with Jesus to bring His light to all hearts – and to God – all the praise and adoration that everyone ought to give Him.

This petite woman from Southern Italy – who experienced a succession of various epidemics, two wars and who dried many tears shed because of the difficult living conditions of the people around her – transformed her entire heart into a dwelling place for God alone.

Those who met her felt drawn to the truth of Heaven and compelled to live a life of holiness, a life spent entirely engaged in ordinary everyday activities, modeled after the family of Nazareth.

And it is precisely in the everyday that God's mercy seeks out humanity – to restore to them the innocence of Eden – to a life filled with joy and to an existence guided by the certainty of being God's beloved children.

Rome, April 23, 2014 - Anniversary
of the birth of the Servant of God Luisa Piccarreta

Cardinal José Saraiva Martins, C.M.F.
Prefect emeritus of the Congregation for Saints' Causes

**Afterword by Archbishop Giovan Battista Pichierri
Archbishop of Trani-Barletta-Bisceglie and Nazareth
Libreria Editrice Vaticana.**

The publication of this first documented biography of the Servant of God Luisa Piccarreta is both a final achievement and a new point of departure. After the conclusion of the *Diocesan investigation into the life, virtues and fame of holiness* on October 29, 2005 in the presence of hundreds of faithful from many parts of the world, I was already keenly aware of the need to have an expanded biographical profile that could present the multi-faceted figure of this lay Dominican from our archdiocese. A video documentary was produced titled, “Dawn of a Mystery,” translated from the original Italian, “Alba di un Mistero,” into various languages, with the aim of being an introduction to Luisa's life and her spirituality of “living in the Divine Will.” Subsequently, on the occasion of the 60th anniversary of her death, the publication of the small book *Giorni di Luce* (Days of Light) focused attention on the event of her funeral and the impact it already had beyond Corato at the time.

Nevertheless, it is only thanks to Maria Rosaria Del Genia's valuable research and study that it has been possible to reconstruct, in an organic framework and historical context, the Servant of God's journey of life and faith.

I thank the public association of the faithful, “Luisa Piccarreta Association – Little Children of the Divine Will,” for having supported the project of this publication – an essential means of raising and spreading awareness that is now being offered to everyone. What emerges most of all is a markedly strong religious profile of Luisa and her unbroken relationships with the Archbishops and the Priests appointed for her spiritual guidance. Reading this skillfully narrated story, one gathers that Luisa's secluded life did not keep her from sharing deeply, within her abilities, the historical events of her time. One could say, she almost lived them as the protagonist even if it was on a transcendental plane. But what is amazing is how close she is to the people. Her mystical experience does not distance her at all

from life's everyday struggles during a period of great economic and social difficulties. Though she sought to stay out of sight, she realizes that she cannot remove herself from a public mission that unfolds in her countless personal encounters with all those who visit her. She also takes advantage of her handiwork – which she never abandoned – to become a teacher of the craft of lace making and also of God's love. She never gives up on anyone who is going through a difficult time and, if necessary, she reaches out to them with her letters full of intimate assurance and hope;

This biography, as I said, is also a point of departure – first of all, for those who have been familiar with Luisa Piccarreta for a long time. Her life will be able to help them understand better the message she carried. By reflecting on her daily actions and the essential focal points of her spiritual life, such as – sustained nourishment from the Eucharist; obedience to her Confessor; unceasing invocations in prayer; and charity toward those most in need people will be inspired to follow in her footsteps, according to God's Will for each person.

However, those in the world who will benefit most of all will be people who have heard just a little bit about her life and, drawn to her spirituality, have asked for information and resources that go into greater depth.

Therefore, this book intends to be of service so that the message of the “Divine Will” shines throughout the whole world, in fidelity to the truth about Luisa's life and in communion with the Catholic Church. It is that Church to which the servant of God intended to surrender herself and to all that the Holy Spirit gave her to understand about the “*Fiat Voluntas Tua Sicut in Caelo et in Terra*” (“Your Kingdom come, Your Will be done, on earth as in Heaven” -Mt 6:10).

It is no mystery that this proclamation has struck a chord in so many different countries in the world and that so many faithful have found a reason to renew their faith and for many others to rediscover it. Any personal spiritual deepening is almost always accompanied by a communal journey with prayer groups, often guided by a Priest or, in any case, in communion with the local Bishop of the diocese involved.

In some cases the Bishops themselves have organized the groups that are present in their dioceses, guaranteeing that their formation be in light of Church doctrine with an itinerary of study and a sacramental Christian life.

A source of great wonder is the vitality evident in groups that are thousands of miles from Corato – in lands where Christianity is still very new. I am thinking about those groups in South Korea or the many

groups in the Philippines and the outreach taking place in Australia. One cannot forget the many groups in the United States, Mexico and many other countries in Central and South America, as well as all the news from the faithful in Costa Rica, Nicaragua, Colombia and Venezuela, for example.

Often I ask myself the reason for such participation and why it has spread so far and wide. Undoubtedly God's plans often take us off guard and leave us astonished. It is a plan that has been carried out for many years, thanks to the tireless work of Priests, laypeople and consecrated men and women who, after having come into contact with Luisa Piccarreta's spirituality and without ever having had the chance to know her personally, have dedicated themselves to spreading the message that set their hearts on fire. This has not been an organized and coordinated strategy, but a "movement" that sprung up naturally on its own accord and that, in many different ways, gave rise to what can be defined as the "family of little children of the Divine Will" in the world. As Bishop of the diocese that looks after the historical memory of Luisa, my constant invitation is for all people to live in unity and ecclesial communion and to feel part of one plan alone – partners in a plan that God wants to carry out in the Church for the benefit of all of humanity.

With The Lord's Prayer, all of us must pray for the coming of the Divine Kingdom – the fulfillment of God's Will on earth as It is in Heaven. By inviting us to participate in His love through the gift of the Holy Spirit, Jesus asks us, just as He did with Luisa, to embrace Heaven and earth together. In that way He lets us share, through His humanity, in all the Heavenly gifts He possesses and that He wishes to give to every person.

To the extent to which we submit ourselves to this call and are removed from all personal self-interest or biases, the Divine call that Jesus gave to Luisa to "live in His Divine Will" will be able to bear the fruits of holiness in many hearts that are often closed up in sadness and locked in the illusion of a life without God.

In order to help these hardened hearts, the archdiocese and the association are promoting her cause for sainthood, letting this gift be more widely known in the Church – the gift safeguarded in this little creature who lived in the simplicity of her faith. In addition, they have begun working on a critical edition of her writings in order to offer greater assurance to the faithful who value the importance of these writings for their spiritual growth. In fact, even though they may have been motivated by good intentions, many tried to create transcripts,

translations and publications that have often been found not to correspond to Luisa Piccarreta's original writings. In specific cases, even some independent translations have fomented false interpretations and misleading doctrines of which no trace can be found in Luisa's life and thought. An authentic dissemination can never neglect the authenticity of the message and, therefore, the content one wants to spread far and wide. If one distributes writings whose conformity to the original cannot be guaranteed, no real dissemination would ever be achieved. On this point, my constant invitation is to be prudent and to adhere to what is gradually being done with the typical and critical edition of the Servant of God's writings. It is a complex task that must be supported in every way and, most of all, by praying for those who are carrying it out.

Moreover, I am convinced that spreading her way of life can never be disconnected from proper formation which is Priested in communion with the Catholic Church and is integrated with all aspects of Christian life.

Knowledge of this exalted spirituality must not close us up and turn into sterile spiritual self-reflection, but must open us up to our brother or sister who walks by and in whom we often recognize the cry of Jesus Himself, who dwells in us and wants to be reciprocated with His own love. After all, it is what Luisa did her entire life by continually offering herself as victim on behalf of everyone. It is not surprising then that initiatives aimed at the social development of the poorest have also blossomed in many groups dedicated to the Divine Will.

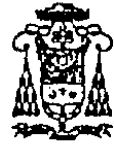
Luisa's work is certainly still far from losing its impact. This can also be seen with the ample news about graces received through her intercession and that the Postulation of the Cause for her Beatification is diligently gathering and examining. Even more evidence is seen in the stream of visitors to the city of Corato, Luisa's birthplace. But most of all, it is evidenced by the fact that so many people naturally turn to Luisa of their own accord, as they did long ago, to ask to be accompanied along their life's journey with the confidence that they will be led to God.

All of this requires that we collaborate, each one contributing his or her part, so that God's Will is done on earth as in Heaven.

Archbishop Giovan Battista Pichierri – 10.29.05

3. Documents from the Archdiocese of Trani

Decree - Monsignor Giuseppe Carata - Arcivescovo Di Trani – Nazareth E Barletta - Amministratore Perpetuo Di Bisceglie - March 4, 1987 - We consider



as a perennial and authentic gift of the Holy Spirit to the Church of Christ, the rising and the spreading, according to the time's needs, of Movements, Groups and Associations, which identify and appreciate the various charisms poured for the benefit of the community, and which contribute to the perfection of the Christian life, as well as to an authentic and ever growing witnessing in the world, to the most humble and charitable service, and to the most fraternal communion.

With highest gratitude to God our Father, We note a special abundance of this gift of the Holy Spirit in Our beloved Church Community in the period after the Vatican Council, which We undoubtedly define as “a Spring for the Church”, observing—as the fruit of a deeply lived experience within the Church according to the dictates of the Second Vatican Council—the blooming of Pious Associations and Movements, of certain Christian-catholic inspiration, through which the faithful live more visibly the mystery of the communion with Christ, participate responsibly in the life of the Church, and perform functions and ministries with awareness and competence, and in the harmony of unity and charity.

Among these Associations, the one called “Little Children Of The Divine Will” was recently established in Corato. Its main purpose is the Christian education and the ascetic perfection, in the spirit and with the practice of a community prayer of Its members, in the light of the example, the teachings and the writings of the Dominican Tertiary Luisa Piccarreta, who died in odor of sanctity in Corato, in 1947.

Therefore, having examined the request, which We received by the promoter Sister Assunta Marigliano, in the name of all the supporters, on February 15, 1987:

Having examined and approved ad experimentum the Statute containing the purpose of the Association, the instruments for the education, the organisms of direction and other basic norms, as well as the apostolic projection of the Association;

As laid down by cann. law 299, §§ 2 and 3; 300 etc.;

We recognize as established, we praise and recommend, and we give our consent that it be honored with the name of “pious or catholic” The pious association “Luisa Piccarreta” little children of the Divine Will with center in Corato (Archdioceses of Trani-Barletta-Bisceglie) in *via Nazario Sauro* (now named ‘*via Luisa Piccarreta*’) n.25.

The established Association will be ruled by the general norms of CJC (cann. 321-326) and by the above mentioned Statute which We approved.

In full uniformity and submission to the Divine Volition, which appears to Us clear in this, through the signs of the times, through the fervor of the supporters and their beneficial fruits in the apostolic field, We encourage and exhort all to continue in their good intentions of sanctity and ministry for the Church, sustained by copious celestial blessings.

Given in Trani, from Our Archbishop's Palace, on the 4th of March of 1987, on the fortieth anniversary of the pious transit of Luisa Piccarreta.



Declaration - The Congregation for the Causes of Saints

February 25, 1994 - The Congregation for the Causes of Saints, answering to the request which has been proposed to It, declares on the part of the Holy See the NON OBSTARE for the opening of the Cause of Beatification of the Servant of God Luisa Piccarreta, Laywoman, Tertiary Dominican; everything, however, according to the instructions which are established in the enclosed letters of March 25, AD 1994, written to the Most Excellent and Reverend Msgr. Carmelo Cassati, Missionary of the Sacred Heart, Archbishop of Trani-Barletta-Bisceglie, after having observed all things which must be observed by law.

Edict - Monsignor Carmelo Cassati, M.S.C. - Archbishop of Trani – Barletta – Bisceglie, Titular of Nazareth - Archdiocese of Trani – Barletta – Bisceglie - November 19, 1994 - Cause of Beatification of the Servant of God, Luisa Piccarreta, Secular, Dominican Tertiary - For the Collecting of the Writings - The Tribunal of the Archdiocese of Trani – Barletta – Bisceglie has begun the cognitive process about the life and virtues in general, as well as the miracles and supernatural gifts of the Servant of God, Luisa Piccarreta, secular, Dominican Tertiary; and having to collect the writings attributed to her, according to the Code of Canon Law and conforming to Norms issued by the Pontiff, John Paul II, on the 7th of February 1993, We order all those who may have been in possession of any object, and writing on any subject, which may have for author the foresaid Servant of God, to return them with due promptness to Us personally or to the Postulator of the Cause, Mons. Felice Posa, House of Divine Providence – 70052 Bisceglie (Bari) Italy.

Those who wish to retain the originals of the writings, may present duly authenticated copies.

Furthermore, We remind everyone and each of the faithful, be they ecclesiastics, religious or laity, that the Code of Canon Law directs them to give Us information on everything which may shed light on the reputation of sanctity of the foresaid Servant of God, as well as the miracles which have occurred or may occur through her intercession.

Lastly, We order that the present Edict be affixed on the doors of the Curia and the Parish Churches and Rectories of our Archdiocese for a period of three months, and that it be brought to the attention of the faithful in all those Dioceses in which there may be found writings of the Servant of God, in a manner which the Ordinary of the place will deem most opportune, and that he may, moreover, give this matter the maximum disclosure, even by printed means. Given in Trani, from the See of the Curia, November 19, 1994.



The image shows two handwritten signatures and two official seals. On the left, the signature of Mons. Giuseppe Asciano is written above the text 'Cancelliere' and 'Mons. Giuseppe Asciano'. On the right, the signature of Carmelo Cassati is written above the text '+ Carmelo Cassati', 'Arcivescovo', and 'Carmelo Cassati'. Between the signatures are two circular official seals. The seal on the left is for the Curia of Trani, featuring a coat of arms and the text 'CURIA TRANI'. The seal on the right is for the Archdiocese of Trani, featuring a coat of arms and the text 'ARCHIDIOCESI TRANI'.

(Unofficial English Translation)

Homily - Archbishop Cassati

Given at the Opening of the Cause for the Beatification of the Servant of God, Luisa Piccarreta - Feast of Christ the King - November 20, 1994 - Praise be to Jesus Christ!

My dearest brothers and sisters, for Corato this evening it is certainly The Day. It is an evening of great importance; and, even if we cannot have present here all its citizens, your presence is particularly significant. You are the citizens of Corato (“the Coratini”) who wish to honor one of your own citizens in a particular way because your Luisa was the first to honor you.

Starting this evening (we must add — in awe and fear) we open this process, entrusting it to God that it will unfold conforming to all laws and rules but, at the same time, with the speed or slowness that God reserves for all his things.

God is not in a hurry like us; therefore, for Him a thousand years are like a day; a day like a thousand years. We are the ones in a hurry, and that is why we do so many bad things — because we are always in such a big hurry. God is not in a rush. Time is in his hands; therefore, ‘when and how’ this process will conclude is known only to God. We only wish to place ourselves in his hands and say that we want to fulfill his Will because, if we do not dedicate ourselves, we are also going against the thoughts and will of our own Luisa, who had only one, single desire: to fulfill the Will of God. The FIAT that she continually

repeated was an immense desire to do only the Will of God, and she presented her FIAT by sacrificing herself.

For many years, almost her entire life, she was bed-ridden, many times in great pain and overwhelmed with much of the Passion of our God, Jesus Christ. As a young child, even before her illness, she saw our Christ asking her for assistance in suffering the Passion, to carry the Cross; and she was willing. From that moment, the rest of her long life was a continuous sacrifice.

In our human terms we could ask: for what reason did this woman live her entire life bed-ridden? What could have been the reason for such a life? With today's mentality and the diabolical theories of euthanasia, someone would probably have killed her. For what did a bed-ridden life serve? For what did the life of a small woman serve, whom, among other things, upon her death, could not be made to lie in a coffin; and a special casket had to be made in the shape of the letter 'L' because her body could not be straightened? For what did that life serve? Humanly speaking, we must say that such a life was unsuccessful, a useless life — but in the eyes of God it was the life of one who willingly climbed upon the Cross and, having known the Will of God said: "Here I am; your Will be done." Not for three days nor for three years but for sixty years on the Cross, bed-ridden.

This sacrifice, this gift, this offering enters directly into the Chalice of the Passion and Death of our God, Jesus Christ, in the Blood of Christ. And Luisa, with her sacrifice, becomes the one who makes reparation, who makes restitution for the sins of others. Therefore, this life becomes heroic. God wanted her alive because He was grateful for her sacrifice given freely. Before such generosity one should not marvel, then, if Luisa had particular visions, if Luisa also had some particular insights seen in her writings, if Luisa had been able to speak about God in a determined way, and if Luisa speaks about God as God Love, who immolates Himself for this creature, whom He has made to his image and likeness and who once was lost, to come Himself and take the trouble to bring him back. And, if God was so humbled, then, well spent were 'my more than sixty years in a bed of the Cross.'

You will see that it makes sense, then, and that it is no longer a useless life in the way men think. It becomes a most precious life because it collaborates the Crucifixion of Christ for the salvation of the world. We will never know if one day in the hereafter, when we arrive at our Father's House (if God wishes to receive us into his House), if maybe then we will see the value of the souls who have immolated themselves for Him. And, if the world is still standing, maybe we should

give credit not to our techniques and to our people's skill in knowing always how to quarrel; but we should give credit to these hidden souls who sacrifice in order to compensate for the tide of sin in this world.

We saw the flood two weeks ago and the damage provoked by a small earthquake. If a small quake of that kind can bring about so much damage to all nature, what damage does a soul obstinate in sin do? Then we can realize and not be astonished if at a certain moment God asks: "Soul, will you give Me a hand?" That is the reason for the invitation to Luisa: "Soul, will you give Me a hand?" My Redemption is enough, but I need other souls to participate with Me in this Calvary, in this Sacrifice, because man never grows tired of offending God.

Therefore, my dear ones, we must try to see Luisa by her Light and not try to seek in her writings something that we might not be able to understand; and we will not understand unless we put ourselves in Luisa's Light. If we do not put ourselves in the Light of the God who asks of this soul reparation, suffering, sacrifice, the cross, calvary, blood and life, what restitution can I give to my God for the sins of the world?

If I see myself a rationalist, if I see myself a schemer, if I see that I want to reason like a man, I am off my path. With God either you love Him, and He takes you where He wants you, or our rationalization is of no use. God has given us intelligence so that we can love Him, not to engage in criticizing Him and debating his plans of Love. Luisa never did this; she offered herself; she sacrificed herself; and God loved and bestowed privileges upon her.

I hope that Luisa's writings may penetrate the hearts of men in one way or another and also be understood. We certainly have an immense responsibility because Luisa is not a Saint like all the others. Luisa was a Saint placed on the Cross. On the Cross, Christ received insults; Christ was ridiculed; Christ was scorned; and, therefore, we should not be astonished if she has received some of those things as well. It was necessary for her in order to be more like the Crucified Christ. She had asked to participate in his Passion.

My dear ones, Luisa's phenomenon, although she was born, she died, and was buried in Corato, is a phenomenon difficult to explain. They love her more outside of Corato. The New World loves her more. That truly becomes a problem and an incessant prayer for us — that they truly understand the thought of Luisa, the writings of Luisa, and that it be understood, above all her spirit, because today we live in a world where sorcerers, fortune-tellers, spiritists and many others say that they see God, the Madonna, the Saints; and so many others who say they see the devil. We are in a world full, very full of these realities,

of these miseries; and it becomes easy for us to run to the place where there is a fortune-teller; and it is easy to run to the place where some fellow has said that he sees Jesus Christ, that he sees the Madonna. We have flocks of people, even in our city, who run right and left, back and forth in search of those who have seen the Madonna, who have seen Saint Michael, who have seen Christ, in search of those who sweat blood, who sweat this, who sweat that. We go about in search of emotion; but the Faith — our religion — is not emotions. We cannot be emotional people who follow fortune-tellers, visionaries, people who even go after the devil!

My dear ones, open your eyes because the world, and maybe even Corato, is full of people who run to and fro. To understand Luisa, we must go, I repeat, to one point alone: the FIAT, Your will be done! We have no other choice. That “Your Will be done” meant for her an entire life upon the Cross; FIAT, I accept. And then we can say that we are in tune.

Now, I do not know if I will be able to explain myself, but I would like to say a few words to these friends who have come from America because, as I have said, even there, the name of Luisa and her writings has spread among them and is still developing among very many. But, perhaps it is over there that there could be a greater danger, in that they could misunderstand her. Let us hope that I will be successful in explaining myself a little.

Pastoral Letter of Archbishop Carmelo Cassati for the Occasion of the 50th Anniversary of the Death of Luisa Piccarreta

Mons. Carmelo Cassati, M.S.C., Archbishop of Trani-Barletta-Bisceglie, Titular of Nazareth - Trani, January 23, 1997

Dearest Priests, Consecrated Souls, and Faithful of our Archdiocese, Luisa Piccarreta died in Corato on March 4, 1947. It has been 50 years since her death; and while in Corato she continues to be remembered as “Luisa the Saint,” in very many parts of the world her name is known because of her writings.

These are composed principally of her “Diaries,” which were handwritten by Luisa in obedience to her Confessors. In them is seen the continuous preoccupation of wanting to imitate Jesus Christ in the best of ways, placing herself in harmony with the Will of God.

She prayed ardently that the Kingdom Of The Divine Will would be established on earth; and, for this to happen, it is necessary for men to begin to know this ardent desire of God, because no one can appreciate a gift without having experienced it.

The Divine Will is the most precious thing that can be imagined, and It is unveiled to us in the measure which God deigns to make It known.

St. Paul prayed that we would have a full knowledge of the Divine Will with every wisdom and spiritual intelligence.

Unfortunately, The Divine Will is the great unknown, notwithstanding the fact that It is spoken so much of in Sacred Scripture. This is because our sin brings us overbearingly to do our own will, turning away from the Divine Will.

The Servant of God, Luisa Piccarreta, urges us to immerse ourselves in the Will of God. According to her, God created man in his image and likeness, adding a gift all His: The Gift Of His Most Adorable Will, so that man might act and live as a little God capable of conversing with his Creator.

The 50th anniversary of the death of Luisa “the Saint” might be for all of us the propitious occasion for an attentive study of her writings in order to feel closer to her.

We pray, also, for the good outcome of the Cause of her Beatification should it be in the Will of God that his Servant be exalted. With affection, Your Archbishop + *Mons. Cassati, M.S.C.*

Letter - Archbishop Giuseppe Carata - Archbishop Emeritus of Trani/Bari/Bisceglie and Co-Founder of the Canonically approved “Association Luisa Piccarreta” - November 12, 1997

Dear friends, What a joy it is to have arrived at the best years of life and to reflect on so many years of having lived in the land of the saints, as our beautiful Apulia is often called. One of my greatest joys has been able to work so close with the Association which I co-founded in Corato, together with Sister Assunta Marigliano, and to now see that, we are ever closer to having a new saint. For us here in Corato she will never be “Saint Luisa,” but will always be “Luisa the saint.” As a seminarian in the late 1930’s, our spiritual director shared Luisa’s Writings with us students on a daily basis, and we were awed that a soul so intimate with God resided in our very midst.

During my many years of ministry in this Archdiocese I have seen Luisa loved, crucified, risen, and I know my days will not end until I see her exalted to the honor of the altar as, without any shadow of doubt, she deserves. The theology of her spirituality brings confusion to the intelligent, wonder and hope to the simple, and now brings a depth of understanding to the Church which, as I have always held, could very well be a new Heavens and a new earth for all the faithful. The praises which I offer do not come from having served as rector of our pontifical seminary for fifteen years, but from many years of meditating our Lord’s own prayer – let Your Will be done on earth as it is in Heaven!

Be gentle with our Luisa, for she is our pride and joy. Honor the inheritance she has passed on to the world in her Writings. Pray for her intercession before the Trinity for your sanctification in God’s very own Spirit, for this is the reason why we were created. It is a matter of glory – given, and shared – which will Shepherd us through eternity. “If you only knew what it means not to live in the Divine Fiat you would die rather than give life to your own will.” These words, often spoken by our Lord to Luisa, have led me through my own episcopacy, and now that I may rest in my aged reflections, I can see that it is a wine in which I greatly delight.

God bless you all in your retreat. May you mature in love and holiness in your days of friendship and rejoicing.

With the affection of a Father, Archbishop Giuseppe Carata, Archbishop Emeritus of Trani/Bari/Bisceglie & Co-Founder of the Canonically approved “Association Luisa Piccarreta”



With the affection of a father,

+ Giuseppe Carata
+ Giuseppe Carata

Archbishop Emeritus of Trani/Bari/Bisceglie
Hierosolovo Limite S:

Trani - Barletta - Bisceglie

Notice - Cause of Beatification of the Servant of God Luisa Piccarreta, Secular, Third Order Dominican

Archdiocese of Trani – Barletta – Bisceglie, Diocesan Ecclesiastical Tribunal, Archepiscopal Curia, Via Beltrani, 9, 70059 TRANI (Bari) Italy

On December 18, 1997, Rev. Cosimo Reho, Professor of Dogmatic Theology, tendered his theological evaluation of the writing of the Servant of God, Luisa Piccarreta, to the Diocesan Tribunal responsible for her Cause of Beatification.

Rev. Father Reho has determined that the writings of Luisa Piccarreta contained nothing contrary to Catholic faith or morals.

His findings, therefore, concur with the findings of Rev. Antonio Resta, Rector of the Pontifical Theological Institute of Southern Italy, who submitted his report to the same Tribunal on June 2, 1997. He also found nothing in Luisa Piccarreta’s writings contrary to Catholic faith or morals.

These two independently commissioned theologians have arrived at the same conclusion of other esteemed theologians who have evaluated Luisa’s writings at previous occasions during this century. It should be recalled that Blessed Annibale di Francia, who was Luisa’s extraordinary Confessor for 17 years, and was appointed by the Church to be the censor of her writings, also, found nothing contrary to Catholic faith or morals and granted the “Nihil Obstat” to the first 19 of

her Volumes in 1926, shortly before his death, Archbishop Joseph Leo granted the Imprimatur to those Volumes, also in 1926.

The Official Theological review of Luisa's writings is now nearing completion. Any further theological evaluations will depend upon the judgement of the President of the Tribunal responsible for Luisa's Cause, Archbishop Carmelo Cassati, M.S.C., who, according to Church Protocol, is the only official judge in this matter. Later, when all the necessary work has been completed in the diocese where Luisa lived, the Cause will be forwarded to the Vatican, whose offices, gave the appropriate permissions to Archbishop Cassati to open Luisa's Cause in 1994.

Notice - Diocesan Commission - Year 1998

At the beginning of 1998, Archbishop Carmelo Cassati, M.S.C., President of the Tribunal for the Beatification of the Servant of God, Luisa Piccarreta, established a Diocesan Commission and Office headquartered in Corato. Archbishop Cassati charged the Commission with the following responsibilities:

- The course of the Cause of Beatification.
- The spiritual activity of the Pious Association “Luisa Piccarreta P.F.D.V.”
- The typical edition of the writings of Luisa (the Diaries).
- The coordination of the Centers that already exist and those which will be formed.
- Answering the numerous questions for clarification that arrive from all over the world.
- Inquiries can be addressed to the:
Diocesan Office, Via Carmine, 6, 70033 Corato, (BA) ITALY\
Phone/Fax: 011-39-080-898-6887

Letter – *Archdiocese Trani – Barletta – Bisceglie – Nazareth*
70059 TRANI – VIA BELTRANI, 9 The Vicar General - Trani, July 31, 2003 - Most Eminent, Mr. Luigi Perrone, Mayor of Corato

The City of Corato is honored to preserve the mortal remains of the Servant of God, Luisa Piccarreta, in the Parish Church of S. Maria Greca.

All citizens residing in Corato and outside of the city show great veneration toward the Servant of God; and this Archdiocese of Trani-Barletta-Bisceglie has, in process, the Cause of Beatification of Luisa, worthy of veneration. The attestations concerning her heroic virtues are numerous, and the Ecclesiastical Diocesan Tribunal, according to canon law, is bringing to conclusion Its process in order to begin the one at the Holy See.

I make known that the name of the Servant of God is very well known abroad, especially in the United States, in Mexico, in the Netherlands, in Spain, etc.

The work of the Diocesan Postulation and of the Theologians is not easy, but the Holy Spirit is guiding the action of the research of testimonies, and of the formation of the typical edition of the writings, quite numerous and a source of great spirituality concerning the Divine Will.

In the name of the Archbishop and of the faithful of Corato, I ask you to name a public street or square after the Servant of God, in proximity to the places of the birth and death of Luisa Piccarreta, worthy of veneration.

I thank you for welcoming this request, which the City Administration will certainly be able to fulfill for the ever greater honor of the City, which gave birth to so worthy a Daughter.

With expressions of fraternal esteem, The Vicar General, Msgr. Savino Giannotti

Communique – *Archdiocese Trani – Barletta – Bisceglie – Nazareth 70059 TRANI – VIA BELTRANI, 9 - The Vicar General*

Trani, August 5, 2003

With reference to the Cause of Beatification of the Servant of God Luisa Piccarreta, in process within the Archdiocese of Trani-Barletta-Bisceglie (Italy) we present that on the 10th day of October an official communiqué about the Postulation of the Cause that is in process was given. The same communiqué indicates the future itinerary of work in conformity to the laws of the Congregation of the Cause of Saints of the Holy See issued in 1983.

This communiqué states the acquired rights of the Archdiocese concerning the ownership of the writings of Luisa Piccarreta and the juridical norms for the use of these writings. Consequently, when previously those who were engaged in the spreading of some writings of the Servant of God Luisa Piccarreta were considered unworthy. Only the Publishers of Mr. Gamba of Bergamo in Italy and the Publisher of Thomas Fahy of Jacksonville (USA) had permission to use up whatever had been printed. But without any imprimatur or nulla obstat from the Archdiocese.

The Tribunal of the Postulation of the Cause of Beatification of the Servant of God Luisa Piccarreta, following the resignations of His Excellency the Most Reverend Monsignor Cassati and of several Priests, was reformed. Rev. Michael Adams, Rev. John Brown and Mons. Felice Posa are no longer part of the Tribunal.

Currently, the Ecclesiastical Tribunal is made up of Mons. Pietro Ciraselli, President, Very Rev. Bernardino Bucci, Promoter of the faith, Dr. Giuseppe Iurilli, Secretary, Mons. Giuseppe Asciano, Registrar.

Rev. Giuseppe Iannuzzi never had any position within the Archdiocese of Trani-Barletta-Bisceglie. He is concerned with finishing his studies on the mystical life, examining the texts of Luisa Piccarreta, up until now never being recognized by the Archdiocese; and neither has he ever been a Censor or preacher.

In faith, The Vicar General, *Msgr. Savino Giannotti*

Archdiocese Trani – Barletta – Bisceglie – Nazareth - Diocesan Administration - The Archbishop, Msgr. Giovan Battista Pichierri and the Postulation for the Cause of the Servant of God, Luisa Piccarreta, thanks EWTN for the interest it has always shown toward the Servant of God, and for having raised questions which have brought about a clarification on certain misconceptions which have occurred in some groups.

The Diocese is aware of the importance of the personality, Luisa Piccarreta, and of how great a beneficial influence she can have on the Holy People of God. Because of this, a clarifying word, pronounced by the competent authorities, which at the present are the Archbishop of Trani-Barletta-Bisceglie and the Postulation, is urgently needed.

1. The Servant of God, Luisa Piccarreta, is in the Church, is with the Church, is for the Church, as Her obedient daughter.

2. Luisa is a Catholic woman who consumed her life in prayer and in daily suffering, always sweetly submitted to Priestly authority and to the Magisterium of the Church.

3. To interpret the Servant of God outside of this view is to falsify the truth.

4. The Servant of God loved the Church, and for Her sake she offered her whole life, becoming a lightning rod for Divine Justice. Her life was transformed into a continuous prayer, with a profound devotion to the Mother of God.

5. Not a doubt has emerged concerning the holiness of Luisa Piccarreta. Upon this all agree, so much so, that the people would refer to her as: “Luisa the Saint”; a people which has always surrounded her with respect and veneration, without clamor; when passing by her home, men would remove their hats.

6. Because of her reputation of holiness, which has never dimmed among the people, the Diocese, authorized by Rome, opened the process for her beatification, which has now reached the concluding stage and, shortly, should pass to the Congregation of the Saints.

7. The process is being conducted on the holiness of Luisa Piccarreta (not on her writings); on how she exercised the Christian virtues.

8. The writings remain exclusive property of the Diocese, which possesses copies of the originals, given to It by the Congregation of the Faith (formerly Holy Office). The Diocese is working prudently on a typical edition with explicatory notes, so that there might not be interpretations which might contradict the Magisterium of the Church and falsify the authentic thought of Luisa Piccarreta, who submitted everything to the authority of the Church. Her writings must be authenticated only by the Church, which alone can express a judgment on her thought.

9. The Diocese and the Postulation have not permitted or promoted the printing of the writings, because the process is in progress, and they do not want to create obstacles to the proceeding of the Cause.

10. The Archbishop, therefore, blesses all prayer groups inspired by Luisa Piccarreta, but does not intend to assume responsibility for them, which is deferred to the ordinary authorities of each place for the verification of their authenticity and orthodoxy. It would be desirable that these be guided by prudent Priests, and of proven orthodoxy.

11. EWTN is exhorted to publicize the figure of the Servant of God as much as possible, without going into her writings. It is a good for all to recognize the Servant of God as a gift of God to the Church and as an authentic daughter of the Church.

12. To exhort the groups to imitate Luisa in prayer and to form true groups of prayer; to earnestly pray God to glorify this creature of His on earth; to plead, through her, for a kingdom of peace for all men.

13. If signs or miracles should take place through the intercession of the Servant of God, Luisa Piccarreta, it is necessary to notify the Postulation, with precise and serious documentation.

14. No one can be authorized to diffuse the writings of the Servant of God through inappropriate publications. It is licit to diffuse only the writings concerning the biography of the Servant of God, that she may become ever more known. In the near future, as soon as the Diocese has examined all of the writings, It will certainly give them to the Congregation for the Cult of Saints. At the present moment, other unauthorized initiatives can be an obstacle to the "Cause in Process". The Congregation of the Saints will indicate the representative from the Holy See and the censors of the writings. The Postulation will take care of any informing about all the stages concerning the Cause, and hopes that the conclusion of the process before the Congregation

of the Saints, about the holiness of the Servant of God, may soon be reached, so that she may be declared Venerable by the Church. We state that, by official document, the Archdiocese is the only proprietor of that which belongs to Luisa Piccarreta. Currently, the Archdiocese maintains all rights over the writings and their printing. The violation of these writings will be punished according to the laws in force. The Vicar General, *Msgr. Savino Giannotti*

Communiqué - Archdiocese Trani – Barletta – Bisceglie – Nazareth - 70059 Trani – Via Beltrani, 9 – Trani, June 4, 2005

The “Divine Will” has guided the Archdiocese, in this last decade, for the completion of the works regarding the process of the Cause of Beatification of the Servant of God Luisa Piccarreta. The Diocesan Postulation announces having completed this journey. It communicates that on the days of the 27th, 28th, and 29th of October 2005 it will celebrate the 2nd International Congress with the conclusion of the diocesan process.

The Pious Association Luisa Piccarreta Little Children of the Divine Will, in Corato, has been charged with performing the job of Secretary for the celebration and welcome of guests. Later the program of the celebration will be published in a definitive way.

May Jesus Christ present in the Eucharist guide us as He has guided His Servant Luisa. *The Vicar General - His Grace Mons. Savino Giannotti* e-mail – info@luisapiccarretaofficial.org

Mons. Giovanni Battista Pichierri - Archbishop of Trani– Barletta – Bisceglie-Titolare of Nazareth - Prot. 29/06GBP

Dearest brothers,

In the meeting held at Corato last October (in 2005) on the occasion of the closing of the Cause of Beatification of Luisa Piccarreta, Providence had allowed many of you to participate, who for so many years worked in order to make known the great spiritual wealth and the gift that the Lord offers us in the life and in the writings of Luisa. At that gathering stood out the desire of meeting again in the next few months, in order to deepen the sense of fraternity that must be there between those who serve the Kingdom of the Divine Volition according to the spirituality of the Servant of God, keeping in mind the Pauline text 1, Cor. 1,10: “*Therefore I urge you, brothers, in the name of our Lord Jesus Christ, to be completely unanimous in speaking, so that there are no divisions among you, but be in complete union of thought and intent.*”



The meetings are profitable for various reasons:

1st - The life of the Servant of God Luisa Piccarreta is extraordinary, especially in the way of how she lived the spirituality of the Divine Will, of which she is an exemplary model. But not only her life gives proof of it, also her writings do. It is necessary, therefore, to understand them and to present them in the context of her life. We must therefore know how to present her spirituality *taking into consideration the deeply human Christian and Ecclesiastical roots* that sustain and accompany all her spiritual experience.

2nd - Such mystical experience, by itself very profound, Luisa sometimes had difficulty in manifesting in writing because of the limits of the human language and of her own personal, cultural, and historical limits. We cannot therefore *teach or claim to apply to life, in a literal and radical way, all that one reads in her writings*.

We need a mature reflection in the context of the Catholic Faith and in the overall view of all her writings for however long she lived and wrote, so that our teaching be fruitful. Otherwise we run the risk of diffusing not a spirituality that helps to fully grow, but a *spiritualism* separated from the concrete life and from the ecclesiastical life, that easily becomes *fanaticism*.

3rd - All of you who have taken part in the meeting of October, certainly feel as one called and feel a duty shared with everyone in the Church, the spirituality lived by Luisa.

Nevertheless, the experiences of these years says to us that the doctrine of the Divine Will *has not always been presented in a respectful and correct way, according to the Doctrine and the Magisterium of the Church, placing in the mouth of Luisa statements that one does not find even implicitly in her writings*. This causes trauma in consciences and even confusion and refusal in the people and among the Presbyteries and Bishops.

Other times they distort certain essential themes or points of this spirituality, presenting them outside of the context and the totality of the writings. They make unauthorized deductions or conclusions; subjective thoughts are given as objective truth, or else they emphasize secondary aspects as if they were essential, in this way distorting the substance and diverting attention to less important things. From this is the need of seeing possible deformations, inaccurate interpretations, imprudent or inappropriate teachings, in order to correct them and to present everything in full conformity with the Doctrine of the Church.

The meetings should help us to have a clear hierarchy of the truths that the Lord has given Luisa, so as to pass them on in order and with the suitable educational methods.

4th - The gatherings will help us to remember those essential points of our Faith, that we can never forget in presenting the Divine Will. If at times they become implied, ignoring them or diminishing their importance, it is because *the writings of Luisa and the spirituality of the Divine Will are placed above, creating a kind of confrontation between both of them*. Other times they are reinterpreted in the light of such doctrine, but not in a correct way.

5th - In each meeting we can examine some from among the most significant or essential aspects of the spirituality of the Divine Will, to make evident what possibly does not go well in the way it is presented and taught to the faithful, and arrive at practical conclusions for a more uniform and healthy diffusion of the writings of Luisa and of the spirituality that they contain.

Therefore, by personal and restricted invitation, in the month of October, a gathering of thorough study will take place. (Detailed invitation will follow)

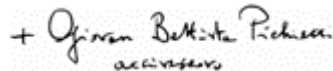
The subject to be taken into consideration is: **the Life of Luisa as life in the Divine Volition**. From the analysis of the writings drawn from:

- The Hours of the Passion
- The Queen of the Kingdom of the Divine Will
- Letters of Luisa and St. Annibale
- The First 19 Volumes of the Diary; It will have the following

question to argue: *“What does to live in the Divine Volition mean?”*

The meeting will conclude with the preparation of a summary of the subjects dealt with, and proposal of a presentation of themes for the faithful.

I thank each one in advance for your helpfulness, I cordially bless you, Trani, March 9, 2006 †Giovan Battista Pichierri



Letter to the President, Association

“Luisa Piccarreta” P.F.D.V., Prot. 30/06GBP - Rev. Mother Sister Assunta Marigliano - *Study team for the writings of the Servant of God “Luisa Piccarreta.”* - *Most dear,* I rejoice with you for having submitted to the Congregation for the Cause of the Saints the conclusion of the diocesan process concerning the cause of Beatification of the Servant of God “Luisa Piccarreta”. I am waiting to receive the decree *“ad validitatem”*.

I bring to your attention that I have no difficulty in approving the publication of the writings of the Servant of God after they have been examined with criterion and historical-scientific method by the Committee established ad hoc by me.

Concerning the Printer to which one turns to in Italy, I think that it is as much as ever appropriate it be carefully selected by the plaintiff for the Cause, that is, by the Association “Luisa Piccarreta” P.F.D.V., in a way as to assume all the responsibility concerning the undertaking.

The publication of an edition authorized by the Archbishop of Trani will certainly put an end to every other publication that for a long time now circulates on the Internet, to the detriment, unfortunately, of a correct interpretation of the writings of the Servant of God.

I urge you to deal with the work asked of you so as to arrive as soon as possible at the printing of a first edition that is evidence of one unique text, and later on a second typical and critical edition.

Regarding translations in other languages, I think it is the job of the Secretary to intelligently and with much prudence to broaden the network of collaborators, in a way that it gives security to the translations from the content and stylistic point of view.

I wish you good work for the glory of the Most Holy Trinity and for the positive outcome of the Cause of the Beatification of “Luisa”. I bless you from the bottom of my heart! Trani, March 13, 2006 - Giovan Battista Pichierri Archbishop

Monsignor Giovan Battista Pichierri - Archbishop of Trani – Barletta – Bisceglie - Titular of Nazareth - Clarification on the process of Beatification of the Servant of God Luisa Piccarreta

4/28/2006 - Phases of the diocesan process

1. Plaintiff for the process of Beatification of **Luisa Piccarreta** is the Association of the *Divine Volition*, approved by the Archbishop of Trani-Barletta-Bisceglie, Mons. Giuseppe Carata.
2. The process of Beatification has been opened in the Archdiocese by His Excellency Mons. Carmelo Cassati, M.S.C., in 1994, instituting the ecclesiastical Tribunal. From February 15, 2001 the Postulator is Sac. Sabino Lattanzio.
3. The ecclesiastical Tribunal is still busy in the compilation of all the requested acts by norm of the rule given by the Holy See on January 25, 1983. It is hoped to reach, as soon as possible, the closure of the process on the renown of the holiness of the Servant of God.

Writings of Luisa Piccarreta

1. The writings of Luisa, contained in 36 Volumes, require a typical edition, properly approved by the ecclesiastical authority. It is a demanding work that requires serious application of scholars who devote time and expertise.
2. All the writings of Luisa are property of the Archdioceses of Trani-Barletta-Bisceglie.
3. Publishers and diffusers of printing cannot publish and diffuse the writings of Luisa without permission from the Archdioceses of

Trani-Barletta-Bisceglie. Whoever arbitrarily acts should know that they damage the rights that are reserved for the owning entity.

4. The groups of prayer that are inspired by Luisa and that are scattered in the world have exclusively their own Bishop as point of ecclesiastical reference. They, therefore, must make their own Bishop the leader in order to be assured about the ecclesiasticity of the group.
5. Their own Bishop must authorize the initiatives that are taken with reference to Luisa, as for example conferences, days of spirituality, prayer meetings, etc., in order to give peace of mind to those who participate.

Jurisdiction of the Archbishop of Trani-Barletta-Bisceglie

The Archbishop of Trani-Barletta-Bisceglie is the one responsible:

1. for the diocesan canonical process for the Beatification of the Servant of God *Luisa Piccarreta*;
2. for the assurance of the writings of Luisa by expert scholars and critic theologians in view of their reading in the light of the Magisterium of the Church and achievement of the typical edition;
3. of giving correct information about the work that he is carrying out with great responsibility in the diocesan process of Beatification of the Servant of God.

What we ask of one who knows Luisa Piccarreta

To pray for the Beatification of the Servant of God, that the Most Holy Trinity be glorified and the Kingdom of the Divine Volition be diffused.

1. To send to the Postulation, with an accurate documentation, depositions and anything else that regards the Servant of God.
2. Prudence in the wait for the carrying out of the canonical procedure for the process in action, and for the judgment on the holiness of Luisa and on the credibility of her spirituality; a thing exclusively up to the qualified ecclesiastical authority: the Archbishop first, then the Holy Father.

Thank you to whoever will want to cooperate, in full humility, obedience, and ecclesiastic communion, with the Postulation for the cause of Luisa, keeping in mind the address of the Postulation:

Postulazione Luisa Piccarreta
Palazzo Vescovile, Via Beltrami, 9, 70059 Trani (BA)

With feelings of respect and cordiality, regards and blessing to whoever welcomes this communiqué with the sincere desire of cooperating for the cause of the *Divine Volition*,

Archbishop †*Giovan Battista Pichierri*

Monsignor Giovan Battista Pichierri

Archbishop of Trani – Barletta – Bisceglie - Titulator of Nazareth -

Very dear brother Priests, very dear friends,

The days of grace lived in the meeting of the 12th, 13th and 14th of last October at the Sanctuary Madonna of Graces at Corato with persons in charge of the groups of faithful animated by the spirituality of the Servant of God Luisa Piccarreta present in the world, has given us the opportunity of growing in communion. How much has been constructed can not then be increased by every means, above all in view of an authentic testimony rendered to the wisdom enclosed in the life of Piccarreta. In fact, it recalls to us Saint Giacomo that “Where there is jealousy and spirit of quarrel, there is disorder and every sort of bad actions. The wisdom that comes from above instead is first of all pure; then peaceful, mild, easy-going, full of mercy and of good fruits, without partiality, without hypocrisy” (3,16-17). Therefore I applaud the initiative undertaken by you from the 7th to the 10th next December at Miami in Florida in order to increase your unity and prove your activity of apostolate of service to the Church.

I take the opportunity to remind that the groups and associations present in the world must constantly keep themselves in contact with the Diocesan Ordinaries of the Diocese in which they are found in order to submit their activities to their discernment. They are, in fact, the only ones to have full jurisdiction over associations which in force of the recognition received by them, they maintain also their own autonomy. The respect of such autonomy is condition for an authentic collaboration in the Spirit of unity.

They must be avoided, moreover, in all ways “escapes ahead” concerning the publication by means of print or computer of the writings of Luisa both in Italian and in the translations into other languages. This, as well as for reasons of legal order (the Archdiocese of Trani possesses in an exclusive way the property and the rights) above all for precautionary reasons since the Cause of Beatification is in act before the Sacred Congregation for the Cause of the Saints that provides for a thorough examination also of the writings at the hands of expert censors.

At present we are waiting for the judgment concerning the validity of the process carried out in our Archdiocese, that is, the verification that it was carried out in compliance with the canonical norms.

Such a precaution does not have to mortify your apostolate, but orient it on the spread of the knowledge of the holiness of the life of the Servant of God, on the exhortation to pray for her glorification, and

above all to create a network of connections between the various groups and our Archdiocese (Secretary of the Cause) with the communication of testimonies and the collection of economic resources useful today more than ever.

Dispersion and individualism are not good for the spread of the Reign of God but slow down Its coming.

May the *Fiat Voluntas Tua* guide your meeting and make a true reciprocal love and a spirit of effective collaboration grow between you.

With greetings for Christmas and .a prosperous New Year, I greet you and I bless you. Trani, December 6, 2006

Notice - About the Process of Beatification and Canonization of the Servant of God Luisa Piccarreta - April 23, 2007

Mons. Giovan Battista Pichierri, Archbishop of Trani – Barletta – Bisceglie, Titular Bishop of Nazareth - Prot. 0098/09/C2

Since it is my desire to bring up to date all those who are interested in the process of Beatification and Canonization of the Servant of God Luisa Piccarreta, *Little Daughter of the Divine Will*, and in view of the various requests for clarification that I have received, I am issuing the following statement.

When the Diocesan Inquiry into the life, virtues and reputation of holiness of the Servant of God was closed on 29 October 2005 in Corato, a new phase of study was opened at the Congregation for the Causes of the Saints in the Vatican. Since the fine work of the members of the diocesan Tribunal and of the diocesan Postulator was finished, a new Postulator, Dr. Silvia Monica Correale, and a new Vice-postulator, the Rev. Sabino Amedeo Lattanzio, were nominated.

Establishment of the Secretariat of the Cause

In agreement with the Pious Association, "*Luisa Piccarreta*" Little Children of the Divine Will, the petitioner in the Cause located in Corato, our Archdiocese set up the *Secretariat of the Cause of Beatification of the Servant of God Luisa Piccarreta* as the operating body that has as the aim of supporting the complex activities and procedures as well as the task of providing links, support and information to all those who are interested in the Cause.

The Secretariat, which will follow the progress of the Cause, is also the means which the Archdiocese and the Pious Association have adopted in order to keep in touch with other Dioceses, individuals, groups and associations by supplying information on the state of the Cause and everything else related to it. The Archdiocese and the Association will use *exclusively* the Secretariat to receive and resolve any request made to them.

Furthermore, I want to make it clear that neither the Archdiocese nor the Association nor the Secretariat has delegated any person, group or other association, in any way, to represent them outside of their legitimate locations, to spread knowledge about the life, thought and writings of the Servant of God or to make any decision in their names. From the moment that the Diocesan Inquiry was begun, this Archdiocese has never officially designated any Theologian or Censor for the writings of Luisa (there are no heresies in the writings). Likewise, the Archdiocese has never nominated any official translator of the writings from Italian into any other language.

I repeat what I have already stated many times before: individuals, groups and associations anywhere in the world that are inspired by the spirituality of Luisa Piccarreta be in touch with the Bishops of their own dioceses in order to submit to their discernment any of their activities such as conventions, days of retreat or prayer meetings. Their authorization will bring serenity to the participants by guaranteeing each meeting with the proper ecclesial character.

Finally, I want to state unequivocally that no one has been delegated or authorized to collect offerings for the support of the Cause. Any offerings may be sent directly to the Secretariat, the address of which can be found at the end of this notice.

Current state of the Cause

Having examined the documentation of the Diocesan Inquiry, the Congregation for the Causes of the Saints asked for additional documents. This required the opening of an Additional Process that was concluded on 22nd February last. At the present time, we are awaiting the judgment on the validity of the Principal and Additional Diocesan Inquiries, that is, that they were conducted in conformity with the norms of canon law.

In the meantime, the Congregation has informed me that *“before proceeding any further, an examination of the writings of the Servant of God will be done in order to clarify difficulties of a theological nature”* and that consequently, in the current state of the Cause, her writings may not be published. The rule of prudence and respect for the Church, therefore, obliges everyone to avoid publication (however, Archbishop Pichierra permitted printing of the writings of Luisa for Prayer Groups) because of legal reasons since the Archdiocese of Trani-Barletta-Bisceglie has exclusive ownership of, and rights to, her writings (while awaiting the official transcripts).

Faithful obedience to the guidance provided by the Congregation for the Causes of the Saints is certainly the fundamental premise to a growing relationship of trust.

Prospects

I exhort all those who, in a commendable way, work in the spirit of the “Divine Will” to persevere in spreading knowledge of the holiness of life of the Servant of God, and not to tire in encouraging everyone to pray for her canonization.

Above all, I ask for the creation of a spiritual network that links in communion various groups, officially erected in dioceses with the permission of their Bishops, with our Archdiocese and the Association of Corato through the valuable auspices of the Secretariat of the Cause.

Information on the activities of groups, on testimony about her reputation of holiness and also on any Divine graces, obtained through the intercession of the Servant of God, will feed this communion of life that will make everyone in the world part of “*the family of Luisa*”.

Likewise, we must not neglect the commitment to find the funds necessary to sustain the great expenses of the Cause. Doing so would risk slowing its progress for lack of money.

It is my desire that a relationship of mutual respect increase among all in the shared responsibility entrusted to us to create those conditions whereby *His Kingdom come* and *Fiat Voluntas Tua Sicut in Caelo et in Terra* come to pass. I bless you with all my heart!

Trani, 23 April 2007

+ *Giovanni Battista Pichierri*
* Mons^{fr} Giovan Battista Pichierri
Archbishop

Homily of Archbishop Giovanni Battista Pichierri - at the Most Holy Sacrifice of the Mass, broadcast on Radio Maria 1.23.17

The “*Letter to the Hebrews*” speaks to us of Jesus Christ, the only Mediator of the New Covenant. “*For this reason Christ is the Mediator of a New Covenant, that those who are called may receive the promised Eternal Inheritance—now that He has died as a ransom to set them free from the sins committed under the First Covenant.*” (Hebrews 9:15).

Only Jesus Christ conquered death and gave us His Divine Life which is Eternal.

He, as God, became like us “*to do away with sin by the sacrifice of Himself*” (Hebrews 9:26). This is why “*after having offered Himself once and for all in order to take away the sins of many, He will appear a second time, not to deal with sin, but to bring Salvation to those who are waiting for Him*” (Hebrews 9:28).

Unlike the Priests of the Old Covenant, Jesus is both Priest and Victim. In His Passion He – pure from every stain of sin – gave Himself to the Father for sinners. By means of His Death and Resurrection

He accomplishes His Priestly function. At the Ascension He didn't enter into a temple built by human hands, but He entered into Heaven, where He remains the Lamb standing before the Father to intercede on our behalf (Rev 5:6). Sin is now deprived of its strength and a "New Way" to return to the Father is open to everyone.

The Gospel of Mark presents Jesus as the One before whom we must take a stand: either we join ourselves to Him, our only Savior, or we oppose Him with the exercise of our freedom that rejects Him.

Salvation is a Gift, but it can be given only to those who have the desire to be Saved.

The Servant of God "Luisa Piccarreta" had the desire to be Saved. For this she fully adhered to the Will of Jesus, obedient servant to the Father even unto death, even the death of the Cross. In *The Hours of the Passion* Luisa comments on the Agony of Gethsemane in the following way: "O Jesus, all the rebellions of creatures advance toward You; You see that '*Fiat Voluntas Tua*', that 'Your Will be done', which was to be the Life of each creature, being rejected by almost all of them, and instead of finding Life, they find death. And wanting to give Life to all, and make a Solemn Reparation to the Father for the rebellions of creatures, as many as three times, You repeat: 'Father, if it be possible, let this chalice pass from Me: that souls, withdrawing from Our Will, become lost. This chalice is very bitter for Me; however, not my will, but Yours be done'."

Jesus re-links the human will with the Divine Will, making His own Person a bridge, a knot of union. And this is precisely the starting point of our New Life, to be in Christ, with Christ, through Christ.

In another excerpt from *The Hours of the Passion* Jesus tells Luisa: "My daughter, do you want to know what it is that torments Me more than the very executioners? Rather, those are nothing compared to this! It is the Eternal Love, which, wanting Primacy in everything, is making Me suffer, all at once and in the most intimate parts, what the executioners will make Me suffer little by little. Ah, My daughter, it is Love that prevails in everything, over Me and within Me. Love is nail for Me, Love is scourge, Love is crown of thorns – Love is everything for Me. Love is My Perennial Passion, while that of men is in time. Ah, My daughter enter into My Heart, come to be dissolved in My Love, and only in My Love will you comprehend how much I Suffered and how much I Loved you, and you will learn to Love Me and to suffer only out of Love."

Luisa lived immersed in the Love of Jesus Christ and learned to Love God and her neighbor, declaring herself the "little daughter of the Divine Will".

Dearly beloved, it's really a Gift to Know and Love Jesus as the Servant of God Luisa Piccarreta did. Let us imitate her by harmonizing our day in this way: "Today, in Your Divine Will, come Jesus to Love in me the people I will meet, to Walk in my steps, to Look with my eyes, to Work in my hands, to Speak in my words , etc". All this Jesus made this possible by giving us His Divine Life.

4. Important Dates

1865 – Luisa Piccarreta was born on April 23, the First Sunday after Easter,¹⁴⁹ in Corato, Bari, on *Via Murge 10*, to Vito Nicola (1829-1907) and Rosa Tarantino (1834-1907), who had five daughters: Maria, Rachele, Filomena, Luisa and Angela.

A few hours after Luisa's birth, it was evening, her Father wrapped her in a blanket and took her to the Main Church for Baptism. Her mother had not suffered the pangs of labor: Luisa's birth was painless.

1874 – At the age of nine, Luisa received Jesus in the Eucharist on the First Sunday after Easter ("*in Albis*"), and the Sacrament of Confirmation was administered to her on that same day by Archbishop Giuseppe de' Bianchi Dottula of Trani. Luisa begins to hear Jesus' voice.

1876 – At the age of eleven, in the Church of San Giuseppe, Luisa enrolled in the Association of the Daughters of Mary – flourishing at the time – in the Church of San Giuseppe.

Also at the age of eleven, in the Crypt-Shrine of the Church of Santa Maria Greca, Luisa became a Dominican Tertiary with the name of Sr. Maddalena.

Archbishop Reginaldo Giuseppe Maria Addazi, O. P., Archbishop of Trani, Barletta, Nazareth and Bisceglie, was a Dominican.

1877 – At the age of twelve, from the balcony of her house, Luisa saw Jesus, bent beneath the weight of the Cross, who said to her: "*O soul, help Me!*". From that moment, solitary soul that she was, she lived in continuous union with the ineffable sufferings of her Divine Bridegroom. This extraordinary event marked for Luisa a decisive turning point in her life, because on that day she accepted her state of victim of expiation for the sins of men, and is intermittently confined to bed.

The following quote by Archbishop Giovan Battista Pichierri is from the video *Dawn of a Mystery – Luisa Piccarreta*, that was made and published in 2005 by the "Pia Associazione Luisa Piccarreta P.F.D.V." for the closing of the Diocesan process of Luisa's Beatification:

"Indeed, Luisa Piccarreta is a true daughter of Corato... she

149 135 years later, on April 30, 2000, the First Sunday after Easter, Pope Saint John Paul II proclaimed the First Sunday after Easter "Divine Mercy Sunday".

lived for eighty-two years, and for the first twelve of those, her life was quite normal. But when she turned twelve, she began to experience the sufferings that gradually brought her into a state of immobility. In fact, she lived seventy years of her life confined to her bed.”

March 16, 1878 – In the Church of the Holy Spirit, deacon Annibale Maria di Francia is ordained a Priest by Monsignor Joseph Guarino

January 22, 1882 – Monsignor Joseph Guarino appoints Father Annibale Maria di Francia Canon of the Cathedral in Messina.

1882 – The phenomenon of Luisa’s state of petrification begins. The intervention of Augustinian Father Cosma Loiodice is needed to make Luisa come out of that state.

1882 – At the age of seventeen, Luisa composes the Christmas Novena that she would recite every year for the rest of her life.

1884 – Father Michele De Benedictis is appointed as Luisa’s official Confessor by order of Bishop Giuseppe de’ Bianchi Dottula.

It becomes impossible for Luisa to keep food down.

1886 – Luisa offers herself to God to rid Corato of cholera.

V9 – 9.9.10 - Continuing in my usual state, Blessed Jesus was not coming, and I was saying to myself: “How Jesus has changed with me; how He no longer Loves me as before! **Before I was permanently bedridden, when there was the cholera (in 1886), He Himself begged me that if I accepted sufferings for a few days, He would make the cholera cease; and since I accepted them, the Scourge did cease.**

Father Cosma Loiodice left Corato and Father Michele De Benedictis assumed Luisa’s permanent spiritual care.

October 21, 1888¹⁵⁰ – First Mystical Marriage¹⁵¹: of the Purification of soul. On the Feast of the Purity of the Virgin Mary, Luisa experiences the First Mystical Marriage with Jesus in the presence of the Virgin Mary and St. Catherine of Siena.

December 31, 1888 – At the age of twenty-three Luisa is definitively confined to bed. Luisa offered herself as a voluntary victim. Both sides reconciled:

V1 - Then He [Jesus] told me [Luisa]: “*Tell the Confessor that it is My Will that you continue to stay in bed, and as a sign that it is I, tell*

150 The Feast of the Purification of Mary was observed in certain places, with Apostolic indult, on the third Sunday of October (in 1888 it was on October 21st), until the reforms of Pope St. Pius X (whose Papacy began 1903), that fixed the date for this Feast on October 16th.

151 Book of Heaven – VI

him that there is a war between Italy and Africa, and if he gives you the Obedience to continue to suffer, I shall not let them do anything, on either side – they shall reconcile.”

...One day, after about four months, **the Confessor came and told me that news had arrived about the war between Africa and Italy, and that without doing any harm to each other, on both sides, they had reconciled.** So the Confessor remained more persuaded, and he let me stay there in peace.

September 8, 1891 – Second Mystical Marriage¹⁵²: of the Divine Indwelling. On morning of the Feast the Nativity of Mary, in the presence of the Blessed Trinity in Heaven, Jesus renewed the Mystical Marriage. Then, after “a few days passed”, having just received Holy Communion, Luisa lost consciousness and saw present before her the Most Holy Trinity who descended into her heart to take “possession of it – and there They formed Their Dwelling.”

1894 – Luisa and her family move to a new house on *Via Ospedale Vecchio 14*.

September 14, 1894 – Third Mystical Marriage: of the Cross.

On the morning of the day of the Exaltation of the Cross, Jesus told Luisa many things about the virtue of the Cross. Jesus crucifies Luisa, transporting her to the Holy Sites in Jerusalem and letting her share in the pains of His Sorrowful Passion.

1898 – Fr. Michele De Benedictis left as Luisa’s Confessor because of his many pastoral duties, but he suggested as his successor the parish Priest of St. Joseph Church in Corato, Canon Gennaro Di Gennaro (who was Luisa’s Confessor until his death on March 10, 1922)

March 8, 1898 – Because of Luisa’s definitive immobility, she was granted permission by a rescript Pope Leo XIII, for a period of seven years, to have Holy Mass celebrated in the house¹⁵³ where she stayed with her sister Angelina. Angelina took care of Luisa and their parents. Their parents would die in 1907. Luisa supported the rent for her house, and offerings for Masses, with the work of the “*tombolo*” (lace making) that she learned as a child. She also taught girls who wanted to learn that art. Besides being a craft school, her house was

152 V1

153 Luisa’s room “is turned into a chapel with the altar inside a big wardrobe that is opened up every morning. Later it is closed and the room is back to normal. But it remains a mystical place, that is, a place that imparts values, experiences of the transcendent and words that sustain spiritual life.” *“The Sun of My Will Luisa Piccarreta”* by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library.* Page 81.

also a school of spiritual life not only for the apprentices-disciples but also for the many people who began to frequent her house to listen to her advice and ask for her prayers.

February 28, 1899 – At the age of 33, in obedience to her Confessor, Luisa begins to write.

Because of Luisa's extreme shyness, only her Confessor knew what was happening in her soul, but her new Confessor, Fr. Gennaro Di Gennaro, after listening to what was happening during her "usual state", gave Luisa the "obedience" to write a spiritual Diary in which she had to note diligently everything she heard and saw. Hence after her confinement to bed as a "victim soul", there came also the "cross of writing" to which she remained faithful, writing from February 28, 1899 to December 28, 1908, when the obedience to write was withdrawn.

April 1899 – Two months after she started writing, her Confessor, Fr. Gennaro Di Gennaro, asked her to write what had happened in her early life. Thus "Volume Two", that starts on February 28, 1899, was written first, but "Volume One", though written a few months later, is the "first" book and a real spiritual autobiography of Luisa from the age of about 9 years.

November 16, 1900 – Jesus removes Luisa's heart, places it inside His Most Holy Heart, and gives her His Love as her heart.

1902 – The comings and goings of people to Luisa aroused suspicion, so the then Archbishop Tommaso de Stefano stopped her Confessor, Fr. Gennaro Di Gennaro, from going to Luisa to free her from her "usual state"; but the ban only lasted for a few weeks.

1903 – Archbishop Tommaso de Stefano decided to go in person to Luisa to interrogate her, and he drew a positive judgment.

May 23, 1905 – Saint Pope Pius X grants a seven year extension of Leo XIII's rescript that allowed the celebration of Holy Mass in Luisa's home.

September 1906 – Archbishop Giulio Vaccaro of Bari, apostolic administrator of Trani, imposed a ban on visits to Luisa. The ban did not have much effect.

1906 – Saint Annibale discovered "*The True Devotion to the Blessed Virgin*" by St. Louis de Montfort through the magazine of the Montfort Fathers "*Queen of All Hearts*", and he had it practiced in all of his institutes.

Excerpts from “The True Devotion to the Blessed Virgin”:

#46. . . . This means that the greatest saints, those richest in grace and virtue will be the most assiduous in praying to the Most Blessed Virgin, looking up to Her as the perfect model to imitate and as a powerful helper to assist them.

#47. *I said that this will happen especially towards the end of the world, and indeed soon, because Almighty God and his Holy Mother are to raise up great saints who will surpass in holiness most other saints as much as the cedars of Lebanon tower above little shrubs.* This has been revealed to a holy soul whose life has been written by M. de Renty.

#48. These great souls filled with grace and zeal will be chosen to oppose the enemies of God who are raging on all sides. They will be exceptionally devoted to the Blessed Virgin. Illumined by her light, strengthened by her food, guided by her spirit, supported by her arm, sheltered under her protection, they will fight with one hand and build with the other. With one hand they will give battle, overthrowing and crushing heretics and their heresies, schismatics and their schisms, idolaters and their idolatries, sinners and their wickedness. With the other hand they will build the temple of the true Solomon and the mystical city of God, namely, the Blessed Virgin, who is called by the Fathers of the Church the Temple of Solomon and the City of God. By word and example they will draw all men to a true devotion to her and though this will make many enemies, it will also bring about many victories and much glory to God alone.

March 19, 1907 – Luisa’s mother died.

March 1907 – Ten days after Luisa’s mother died, her Father became gravely sick and died “after about fifteen days of illness”¹⁵⁴.

March 17, 1908 – Archbishop Francesco Paolo Carraro went to visit Luisa in March, and on March 17th obtained for her from the Holy See continuation of the permission for Daily Holy Mass in her home.¹⁵⁵

154 V7 – 5.9.07

155 “The second period of seven years (given by Pope Pius X on May 23, 1905) do not go by, however, because on March 17, 1908, the new Archbishop of Trani, Archbishop Francesco Paolo Carrano, requests and obtains a new rescript that is much broader. It granted, for seven years, the celebration of Mass at her home every day, including holidays, and allowed the distribution of Communion to another two people in the family and the ‘altar servers.’” *“The Sun of My Will Luisa Piccarreta”* by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library.* Page 81.

December 28, 1908 – Jesus foretells to Luisa the earthquakes in Messina, Sicily and Calabria and how large areas of the world will be destroyed by earthquakes, floods, and wars.

Five hours later, a massive earthquake destroyed the city of Messina, Sicily, burying thousands of people under a mass of rubble. Not a single one of St. Annibale's orphans died in the earthquake, but 13 of his nuns perished in the ruins. Responding immediately to the disaster, Pope Pius X sent money to relieve the victims, including private funds specially earmarked for the orphans. Through his Fatherly concern for the orphans of Messina, the pope formed a deep admiration for St. Annibale di Francia, an esteem destined to have a profound impact on Luisa Piccarreta's life and work.

V8 – 12.28.08 - Earthquakes in Sicily and Calabria - Finding myself in my usual state, I felt as if the earth were shaking and wanted to slip away from beneath us. I was concerned, and I said to myself: “Lord, Lord, what is this?” And He, in my interior: “Earthquakes.” And He kept silent.

I almost paid no attention to Him, and within myself I continued my usual interior things when, all of a sudden, about five hours after that word had been spoken to me, I felt the earthquake sensibly. As soon as I felt it cease, I found myself outside of myself. Almost confused, I could see harrowing things, but this sight was immediately removed from me, and I found myself inside a Church. A Young Man clothed in white came from the Altar – I believe He was our Lord, but I cannot tell with certainty – and drawing near me, with an Imposing Look He told me: “Come.”

I shrugged my shoulders, without getting up, and calculating within me that at that hour He was scourging and destroying, I said: “Lord, You want to take me now?!” almost refusing His invitation. And the Young Man threw Himself into my arms, and in my interior I heard Him say: “Come, O daughter, that I may end it with the world; I shall destroy a great part of it, with earthquakes, with waters and with wars.” After this, I found myself inside myself.

Italy, Messina: The Tenth Most Destructive Known Earthquake on Record in the World (estimated) 7.5 mag. Deaths 70,000 to 100,000 from earthquake and tsunami.

April 2, 1910 – The Anthonian Female Orphanage of Saint Annibale Maria di Francia was inaugurated in Trani (Bari), in the Càrcano Building that was generously donated by Archbishop Francesco P. Carraro. When the Orphanage was inaugurated, Archbishop Carraro talked about Luisa and her Diary to Father Annibale.

1910 – Fr. Annibale met Luisa for the first time, beginning a series of visits and a frequent and intimate spiritual contact with Luisa that lasted 17 years, until he died on June 1, 1927.

March 20, 1911 – Correspondence with letters begins between Father Annibale Maria di Francia and Luisa.

1912 – The first formal relation of Saint Annibale with Luisa Piccarreta probably took place when he asked Luisa to write the reflections on the “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*”, to which he himself gave the title “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*”. The 1st edition of the Hours of this book Saint Annibale Maria di Francia was responsible for publishing in **1915**.¹⁵⁶

1913 – Saint Annibale took a manuscript copy of the “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*” with him to Rome to an audience with St. Pope Pius X. During the audience, as St. Annibale read one of the Hours aloud to the pope, the Holy Father interrupted him, saying: “**Father, those words should be read kneeling.**”¹⁵⁷

June 25, 1914 – Archbishop Francesco Paolo Carrano attaches Holy Indulgences to the first draft of “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*”.

February 20, 1915 – Saint Annibale published the 1st edition of “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*”. *Nihil Obstat*: Francesco Sorrentino (Revisore eccl.); *Imprimatur*: A. Can. Laviano V.G.

1916 – Saint Annibale Maria di Francia published the 2nd edition of “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*”. *Nihil Obstat*: Francesco Sorrentino (Revisore eccl.); *Imprimatur*: A. Can. Laviano V.G.

1917 – Saint Annibale Maria di Francia published the 3rd edition of “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*”. *Reimprimatur*: Francesco Sorrentino (Revisore eccl.)

1917¹⁵⁸ – Archbishop Giovanni Régine, Archbishop of Trani (1915-1918), as long as he was in Trani, regularly visited Luisa Piccarreta, with whom he would have spiritual conversations. The 1917 episode (of the Archbishop’s partial paralysis that he suffered as he was about to sign a very severe decree with regard to Luisa) inspired a sacred fear

156 “17 Years”, Fr. Bernardino Giuseppe Bucci, O.F.M.

157 From the Provincial Curia of St. Fara in Bari, Saturday July 18, 2020.

158 “*Luisa Piccarreta, A Collection of Memories of the Servant of God*”, by Fr. Bernardino Giuseppe Bucci, O.F.M. <https://luisapiccarreta.me/biographies-and-information-about-luisa-piccarreta-by-fr-bucci/a-collection-of-memories>

in the clergy, and Luisa's holy Confessor, Gennaro Di Gennaro, was able to continue his ministry more peacefully. After this event, Father Annibale Maria di Francia also visited the Servant of God more often

September 25, 1918 – Luisa prays for an end to the “Spanish flu” epidemic.

V12 – 9.25.18 - Now, while I was swimming amid bitternesses, my Always Lovable Jesus, all afflicted, came, and placing one of His fingers on my mouth, told me: “I have made you content, be quiet. **Don't you remember how many times I showed you great mortalities, cities depopulated and almost deserted, and you told Me: 'No, don't do this. And if You want to do it, You Must allow them to have the time to receive the Sacraments'?** And I AM doing this – what else do you want? But the heart of man is hard; he is not completely tired, he has not yet touched the summit of all evils, and therefore he is not yet satiated; so, he does not surrender, and he looks with indifference even upon the epidemic. But these are the preludes. It shall come! – the time shall come in which I shall make this generation, so malignant and perverted, almost disappear from the earth.”

I was shaking in hearing this, and praying...

April 1919 – The Motherhouse of the Rogationists in Avignone burned to the ground. Some of Father Annibale's congregation questioned God's providence, but Father Annibale silenced them immediately: “Hush! Let us not ask, let us not inquire as to ‘why’, but let us adore God's designs and trust in Him!”¹⁵⁹

V8 – 1.30.09 - The story of “why” - Finding myself in my usual state, I found myself outside of myself; I seemed to see a soul in Purgatory, whom I knew, and I said to her: “Take a look at how I am before God – I am so concerned about it, especially about the state in which I find myself.” And she told me: “It takes nothing to know whether you are doing well or badly: if you appreciate suffering, you are doing well; if you don't, you are doing badly. In fact, the one who appreciates suffering, appreciates God; and by appreciating Him, one can never displease Him. Things that are appreciated, are also esteemed, loved, and one cherishes them and keeps them safe, more than oneself. Can it ever be possible that one wants evil for himself? In the same way, it is impossible that one may displease God, if he appreciates Him.”

Then, afterwards, Blessed Jesus came for just a little, and told me: **“My daughter, in almost all of the events that occur, creatures keep repeating, over and over again: ‘And why? And why? And why?’**

159 From the Provincial Curia of St. Fara in Bari, Saturday July 18, 2020.

Why this illness? Why this interior state? Why this Scourge?’ And many other why’s. **The explanation of ‘why’ is not written on earth, but in Heaven, and there everyone shall read it.** Do you know what ‘why’ is? It is egoism, that gives continuous food to love of self. Do you know where ‘why’ was created? In hell. Who was the first one that pronounced it? A demon. The effects produced by the first ‘why’ were the loss of innocence in Eden Itself, the war of untamable passions, the ruin of many souls, the evils of life. The story of ‘why’ is long; it is enough to tell you that there is no evil in the world that does not carry the mark of ‘why’. ‘Why’ is destruction of Divine Wisdom in souls. And do you know where ‘why’ shall be buried? In hell, to make them restless for Eternity, without ever giving them Peace. The art of ‘why’ is to wage war against souls, without ever giving them Respite.”

1919¹⁶⁰ – “Father Annibale began moving the first steps to building a female House in which orphans and poor young people could find shelter and where Luisa could be accommodated with her sister. The difficulties did not fail but after the discovery of the land, probably donated by the Misses Cimadomo, the construction of the House began.”

... “A piece of the story of Luisa dwells in the House wanted by Father Annibale,” said Don Sergio. “Pilgrims who come to Corato must be led there to know this great reality as well.”

...The last act of that beautiful morning was the dedication of the Garden of the Convent. In that garden Luisa was invested and kissed by “Sister Light”, as she wrote in her Diary on April 7, 1929 (Volume 26). From now on, it will be called “Garden of the Sun”. Then there was the blessing of a positioning of Luisa’s bronze bust. It is placed on a boulder from Murgia in the garden of the Convent and was donated by Father Bernardino (Bucci).

1921 – Fr. Annibale published a new edition of the “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*” including a Treatise on the Divine Will. The 1921 edition also included an introduction by Monsignor Cento, a nuncio to Venezuela and a cardinal. This “*Hours*” bore both the *Imprimatur* and the *Nihil Obstat*.

July 8, 1924 & July 14, 1924 – Saint Annibale Maria di Francia published the 4th edition of “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*”. *Nihil Obstat*: D. Prestifilipo, S.J. Messina, **July 8, 1924**; *Reimprimatur*: Can. P. Giardini, V.G. **July 14, 1924**.

160 “*The House of the Divine Will in Corato: 89 years from its foundation*”, 10/12/2017; <https://en.luisapiccarretaofficial.org/news/the-house-of-the-Divine-will-in-corato-89-years-from-its-foundation/277>

December 11, 1925 – Pope Pius XI institutes the Feast of Christ the King in his encyclical *Quas Primas* that was given on this day. The Feast originally was celebrated the last Sunday of October. In 1969 Pope Paul VI revised the Feast, giving it its current full title of: “The Solemnity of Our Lord Jesus Christ King of the Universe”, and moved the Feast Day to the last Sunday of the liturgical year.

July 15, 1926¹⁶¹ – At the request of Father Annibale di Francia, Luisa writes the “Notebook of Childhood Memories.”

August 6, 1926 – Father Annibale, the Founder of the Rogationists and Daughters of Divine Zeal, was able to review the first 19 Volumes of Luisa’s Diary and, as evidenced by the many letters exchanged with Luisa, he prepared the publication of the texts. The Archbishop of Trani, Giuseppe M. Leo, had appointed Father Annibale as “Ecclesiastical Examiner” for publications in his Diocese, and after Father Annibale gave his *Nihil Obstat*, the Archbishop also affixed his *Imprimatur* (September-October 1926) on the first 19 manuscript Volumes of the Diary, giving the green light for publication. However, the death of Father Annibale Maria di Francia prevented the realization of this publishing project.¹⁶²

June 1, 1927 – At 6:30 am, Father Annibale Maria di Francia died peacefully, assisted by Fr. Francesco Vitale and some Rogationist Religious.¹⁶³

Fr. Francesco Vitale wrote about Fr. Annibale:

“He did not suffer people to complain about problems when his institutions were in trouble; he blessed God. Once, in the Avignone courtyard, we were sitting in the shadow of a plant tossed by the wind. When a thorny branch hurt his head, he (Fr. Annibale) quickly exclaimed:

“What is this plant doing here?”

It is better to move it.” Then, as if aware of having made a mistake that could have ill effects, he turned around saying:

“I have been a fool asking what this plant is doing here! It is doing God’s Will to make us practice patience. We have to bless it.”

161 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 235.

162 “The House of the Divine Will in Corato: 89 years from its foundation”, 10/12/2017; <https://en.luisapiccarretaofficial.org/news/the-house-of-the-Divine-will-in-corato-89-years-from-its-foundation/277>

163 On October 7, 1990 Pope John Paul II declared Annibale Maria di Francia a Blessed. On May 16, 2004, Pope John Paul II proclaimed Blessed Annibale a Saint.

“Woe to those who dared to say things like, “poor devil, deuce, curse, bad fate, and the like.” He disliked hearing pejorative words even about the weather! He said: “Speaking badly is negative; it is not good. The elements of nature are creations of God, and even though they seem severe, they still do God’s Will. Why complain then?”

Fr. Vitale and Fr. Annibale were reflecting on the virtues of St. Ignatius of Loyola. Someone mentioned that St. Ignatius’ trust in God was so great that if he had seen the Society of Jesus completely destroyed, he would only have needed fifteen minutes to calm down. Upon hearing this, without reflecting on the effect that his comment might have, *Fr. Annibale exclaimed, “So long?”*¹⁶⁴

October 7, 1928 – Father Annibale had expressed his desire to have Luisa always in his Orphanages or Convents, as Teacher of virtue and of Divine Will to the nuns and the little orphans. Luisa, obliged by her Confessor, left her home on the evening of October 7, 1928 to enter the new St. Anthony Orphanage in Corato with the Daughters of Divine Zeal and the orphans. She lived her solitary life in the convent for 10 years, and then on October 7, 1938, she went back to live in a private home until her death.

June 20, 1929¹⁶⁵ – Work on editing Luisa’s writings is started up again after it was interrupted by Fr. Annibale’s death.

1930¹⁶⁶ – Publication of the book *In the Kingdom of the Divine Will* with the *Imprimatur* of Archbishop Giuseppe Maria Leo.

September, 1930¹⁶⁷ – The first misunderstandings surrounding Luisa’s writings emerge.

1931¹⁶⁸ – The Sacred Congregation of the Holy Office is contacted. Continuing with the publications of the *Diary* is prohibited.

164 “*Luisa Piccarreta - A Collection of Memories of the Servant of God*”, by Fr. Bernardino Giuseppe Bucci, O.F.M.

165 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 235.

166 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 235.

167 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 236.

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1932¹⁶⁹ –Publication of the first edition of the book *The Virgin Mary in the Kingdom of the Divine Will* with the *Imprimatur* of Bishop Giuseppe Batignani of Montepulciano (Siena).

October 1933 – ¹⁷⁰Publication of the second edition of the *Virgin Mary in the Kingdom of the Divine Will* edited by Father Benedetto Calvi with the *nihil obstat* and *imprimatur* of the archiepiscopal delegate of Taranto, and published by the archdiocesan printing house S.T.A.T. of Taranto.

August 2, 1934 – Saint Don Luigi Orione, with an urgent telegram sent to Father Francis Vitale, insists that the process for the Beatification and the Canonization of Father Annibale be started at once.

September 1934¹⁷¹ – September, publication of the fifth edition of *The Hours of the Passion*, edited by Father Benedetto Calvi, with the *nihil obstat* of the archiepiscopal delegate of Taranto.

April 1935¹⁷² – Contact is made with the German Benedictine Father Ludwig Beda from the Andechs Monastery in Bavaria, Germany (possibly through Catholic Action – through Maria De Regibus from Turin, Italy, who was fluent in German).

There is work on translating Luisa's publications into other languages. Fr. Beda received requests to translate Luisa's writings into English, Polish, and French.¹⁷³

October 1936¹⁷⁴ – October, publication of the translation into German of the *Treatise* from the fifth Italian edition of *The Hours of the Passion*,

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170 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 236.

171 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 236.

172 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 236.

173 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 146.

174 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 236.

edited by Father Ludwig Beda with the title *Das Reich des Göttli chen Willens*.

April 21, 1937¹⁷⁵ – April 21, letter from the secretary of the Holy Office, Cardinal Donato Sbarretti, to Archbishop Giuseppe Maria Leo of Trani notifying him that a canonical investigation is underway concern- ing the German version of the Treatise. It is asked that the copies of all publications of Luisa’s writings in the most recent editions in Italian be handed over.

August 1937¹⁷⁶ – Luisa receives orders from her superiors not to receive visitors.

November 24, 1937¹⁷⁷ – November 24, feast of Christ the King, publication of the third edition of *The Virgin Mary in the Kingdom of the Divine Will*, edited by Father Benedetto Calvi, with the *nihil obstat* and *imprimatur* of the archiepiscopal delegate of Taranto. Work on the sixth edition of *The Hours* is underway.

1938¹⁷⁸ – Publication of the translation of the fifth Italian edition of *The Hours of the Passion* into German, edited by Father Ludwig Beda, in 30,000 copies, which were also sold out in only a few months. Released as the second Volume of the series, *Das Reich des Göttli chen Willens*.

May 11, 1938 – Following a persecution of Luisa by certain parties, and in a time when the Vatican was clamping down on the many reported mystics of that time, including Padre Pio, who was condemned by Pope Pius XI, a delegate was sent from the then Holy Office to Luisa’s home in Corato, Italy, to confiscate three works associated with Luisa’s name, that had been edited, changed, and published by her last Confessor, Don Benedetto Calvi. These three works were not the Volumes of the Book of Heaven, which had not been published. The three published

175 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 236.

176 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 236.

177 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 236.

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works were: “*The Hours of the Passion of Our Lord Jesus Christ with a treatise on the Divine Will*”, “*The Queen of Heaven in the Kingdom of the Divine Will*”, and a compilation of passages from Luisa’s first four Volumes with the title “*In the Kingdom of the Divine Will*”. These three works were **not** as originally written by Luisa but were edited and changed by Don Benedetto Calvi.

The history as reported by Padre Bucci is as follows: On May 11, 1938 a Priest representing the Holy Office (Carmelite Father Lorenzo of St. Basilio, Theologian of the Apostolic Dataria), arrived in Corato, and ordered Luisa to turn over the 34 Volumes of her notebooks. At that time Luisa had just completed Volume 35 and had just started on Volume 36. Padre Bucci’s Aunt Rosaria, under direction of Luisa, gave this Priest the 34 Volumes he requested, but Aunt Rosario hid Volume 35 under Luisa’s pillows. Luisa wrote the last chapter of Volume 36 on December 28, 1938. As soon as the order for Luisa to write ceased, Luisa from then on no longer wrote in her diary (the 36 Volumes) even though she did write letters to friends.

July 13, 1938¹⁷⁹ – *Proscriptio Librorum* decree. During the general session of the Sacred Congregation of the Holy Office it is decided that three books associated with Luisa’s name are to be inserted into the Index of prohibited books. Those three works had been edited, changed and published by her last Confessor, Don Benedetto Calvi. The three published works were: “*The Hours of the Passion of Our Lord Jesus Christ with a Treatise of the Divine Will*”, “*In the Kingdom of the Divine Will*”, and “*The Virgin Mary in the Kingdom of the Divine Will*”.

August 31, 1938 – The Decree of July 13, 1938, that was given in Rome at the Palace of the Holy Office, is published. It condemned only the three books that were Father Calvi’s edited versions of Luisa’s Writings. While he was alive, Padre Bucci consistently reaffirmed that “*None of Luisa’s original Writings were ever condemned.*”

August 31, 1938 –

The 34 Volumes of the Book of Heaven were consigned to the archives of the Holy Office, now called The Sacred Congregation for the Doctrine of the Faith. Providentially, these writings were carefully wrapped in protective paper and maintained in perfect condition to await another day in God’s providence.

179 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library.* Page 237.

September 11 1938 – The *Osservatore Romano* newspaper reported the *Proscriptio Librorum* decree of July 13, 1938.

October 7, 1938 – Because of orders from above, Luisa was obliged to leave the St. Anthony Orphanage. Rev. Benedetto Calvi relocates Luisa to a house on *Via Maddalena 20*, where she spent the rest of her life. It was a place that the people of Corato knew well, and from where, on March 7, 1947, they saw her body carried out.

October 19, 1938 – Act of Submission. Luisa wrote a letter in which she completely submitted to the Authority of the Church, disapproving and condemning in her own writings what the Church censured and condemned. The letter was sent to Rome by Archbishop Giuseppe Leo.

December 28, 1938 – Date of the last chapter Luisa wrote in the Volumes because the obedience to write had been withdrawn.

June 1939¹⁸⁰ – Father Ludwig Beda sends a long letter to the Holy Office, enclosing the text of the Treatise in which some of the more dubious passages are corrected in an attempt to rehabilitate the publication.

August 3, 1942¹⁸¹ – August 3, Luisa sends a letter to Pope Pius XII requesting that permission be granted for the celebration of Mass in her home.

March 4, 1947 – Luisa’s Last Words, written down by her Confessor, Fr. Benedetto Calvi:

“Now I die with greater contentment, because the Divine Will has consoled me more than usual with Its Presence in these last few moments of my life.

“Now I see a long, beautiful and spacious Road, all illuminated by an infinite number of Resplendent Suns – O, yes, I recognize them! They are all my acts done in the Divine Will!

“This is the Road that I must now take; it is the Road that the Divine Will has prepared for me. It’s the Road of my Victory: it’s the Way of my Glory, that will Unite me with the Immense Happiness of the Divine Will.

“It’s my Road; it’s the Road that I have prepared for you. It’s the Road that I will keep reserved for all the souls who will ever want to Live in the Divine Will.”

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181 *“The Sun of My Will Luisa Piccarreta”* by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 237.

The Servant of God, Luisa Piccarreta died on March 4, 1947 (about a month and a half before her 82nd birthday) after a fortnight of illness, the only one diagnosed in her life – a bad attack of pneumonia. She died at the end of the night, at the same hour (5 a.m.) when every day the Priest’s Blessing had freed her from her state of rigidity. Archbishop Francesco Petronelli (May 25, 1939 – June 16, 1947) was Archbishop at the time. Luisa remained sitting up in bed. It was impossible to lay her out and – an extraordinary phenomenon – her body never suffered rigor mortis, and remained in the position in which it had always been.¹⁸²

March 7, 1947 – For four days Luisa’s mortal remains were exposed for the veneration of an immense throng of the faithful who went to her house to have a last look at Luisa the Saint, so dear to their hearts. The funeral was a real triumph; Luisa passed like a queen, borne aloft on shoulders among the lines of people. All the clergy, secular and religious, accompanied Luisa’s body. The funeral liturgy took place in the Main Church with the participation of the entire chapter. In the afternoon, Luisa was buried in the city Cemetery in the family Chapel of the Calvi family.

April 1947 – The Archbishop of Trani, Francesco Paolo Petronelli issued a mandate to collect information relating to Luisa’s rehabilitation by the Holy See.

April 1948 – The new Archbishop of Trani, Reginaldo Giuseppe Maria Addazi O.P. granted permission to print a Holy Card of Luisa with a relic, giving Luisa the title of “Servant of God” and imploring her Beatification with a special prayer.



November 27, 1948¹⁸³–Archbishop Reginaldo Giuseppe Maria Addazi, O.P. of Trani, a Dominican and the Ordinary for Luisa’s archdiocese of Trani-Nazareth at the time of her death, grants permission to print holy

182 Since it was not possible to lay her [Luisa] down on her back, a special casket had to be built that could accommodate her body’s position. With authorization from the public health official, a carpenter created one. It takes workers about four days and four nights to build it. ...Part of the top is made of glass to let people see how Luisa’s head is still able to be moved four days after her death.” Source: “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the *Vatican Library*. Page 180.

183 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the *Vatican Library*. Page 238.

cards of Luisa with a relic and prayer for her beatification, giving her the title of “Servant of God.”

September 21, 1950¹⁸⁴ – Archbishop Reginaldo Giuseppe Maria Addazi writes a letter to city officials requesting the transfer of Luisa’s mortal remains from the public cemetery to St. Mary the Greek Church. The request first faces resistance from public officials and then from church officials.

July 3, 1963 – The Archbishop of Trani, Reginaldo Giuseppe Maria Addazi O.P. arranged that Luisa’s mortal remains were definitively laid to rest in the Church of Santa Maria Greca in Corato.

1967 – The Index of Forbidden Books was abolished by Pope Paul VI. Juridical penalties for reading books on the Index were removed, but the moral requirements remained, namely not to expose one’s self to the occasion of sins against faith or morals. This requirement always exists. The Vatican no longer has a procedure for reviewing all the publications concerning religious content. From time to time, certain writings are investigated by the Vatican with juridical penalties for those disapproved by the Vatican.

Significantly, no explanation was every given of any error against Catholic Faith or Morals when Luisa’s Writings were confiscated. Here one is reminded of the 19 year condemnation of the writings on the Divine Mercy by Saint Faustina Kowalska of Poland.

1986 – With canonical approval, Archbishop Giuseppe Carata began the “Association of the Divine Will”, now named “The Pious Association Luisa Piccarreta, Little Children of the Divine Will”

1986 – Archbishop Giuseppe Carata gave orders, at the request of Cardinal Palazzini, Prefect of the Sacred Congregation for the Causes of Saints, for testimonies to be collected regarding the Servant of God, Luisa Piccarreta.

March 4, 1987 – The Pious Association Luisa Piccarreta, Little Children of the Divine Will was canonically erected, as a private association. Sister Assunta Marigliano was named the first president. Archbishop Giuseppe Carata promoted the establishment of the Association to



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take care of collecting memories and objects that belonged to Luisa Piccarreta.

July 7, 1987 – Notarization in Corato of The Pious Association Luisa Piccarreta Little Children of the Divine Will that operated civilly and was established in the Italian Régine by way of the act of Dr. Giuseppe Murolo.

November 21, 1987 – The opening to visitors of Luisa’s room, and an exhibition of objects belonging to her, was inaugurated and Blessed by Archbishop Mgr. Giuseppe Carata at Luisa’s former home on *Via Luisa Piccarreta 27* – the Head Office of the Pious Association Luisa Piccarreta, Little Children of the Divine Will.

November 30, 1989¹⁸⁵ – At the Head Office of the Pious Association Luisa Piccarreta, Little Children of the Divine Will, the downstairs Chapel with its Eucharistic Tabernacle was inaugurated by Archbishop Mons. Giuseppe Carata. **Archbishop Mons. Carata** at 6 p.m., for the first time celebrated the Holy Mass in the chapel of the Association. It was not yet restored, but it was equipped with everything, starting from the altar down to the smallest detail to make perfect and solemn the Divine moment.



It was a time of great emotion. As Jesus chose a shed to come to daylight, so He chose a small and poor abode to spread the truths of the Divine Will.

Finally, after the Mass, there was the permanent reposition of the Blessed Sacrament in the Tabernacle. On that occasion, His Excellency, addressing the faithful, said:

“Now I leave you in good hands. Listen to Him and love Him as Luisa did. Now in this house there are two altars: one on which the Eucharist is celebrated, the other is the bed of Luisa, on which she consumed her life, only for God.”

The participation in the Holy Eucharist was quiet and full of faith despite the narrowness of the place.

There was a large participation including the civil and religious authorities, such as the vicar of the place, Don Luca Masciavè, and other Priests.

185 “31st Anniversary of Jesus in the Blessed Sacrament in the Chapel of the Association Luisa Piccarreta - Little Children of the Divine Will; 11.29.2020”
<https://www.luisapiccarretaofficial.org/news/november-30-1989-2020/188>

Since that day, many hours of spirituality and Eucharistic days follow one another to feed the Eucharistic life that is the basis of the Christian life.

The chapel of the Association Luisa Piccarreta is the Divine roof of the room where the Servant of God Luisa Piccarreta lived and is the first stage for the pilgrims who come from all over the world and for hours of prayer before the Blessed Sacrament.

Homily of His Exc. Bishop. Carata during the Eucharistic Celebration:

“This little chapel, with the presence of Eucharist Jesus, of the Holy Immaculate Virgin, of Luisa “the Saint”, with all the sacred furnishings today becomes the heart of your beloved Association” Luisa Piccarreta”.

It’s the heart because there is Eucharistic Jesus, but upstairs there is another church, another altar that is the bed on which the image of Luisa is placed.

It is the whole House now that has become a church, and the whole House has become an altar.

And, so, this is the strength that should support you, that should to encourage you to continue. Of course, the difficulties will not fail, there will always be the difficulties because we are on earth, but the Lord has to win ...

Truly this chapel will be for you as Mount Zion, as Tabor, where the Lord is always there to give you consolations and graces.

But the most holy chapel that we want to remember tonight is Luisa’s beatification. It will be the true Church. This is a beginning, a premise, a wish and as you have prepared so far and have conquered and overcome many obstacles, so the Lord will give you the grace to see the realization of the other Church, that is Luisa’s beatification and in her name I give to you, now, the holy blessing ...

Now I want to tell you some memories that were within me, and now I see them in the unified Plan of God.

I was 18-19 years old, around 1933-1934 , in the Seminary of Molfetta, where I remained for thirty-five years. I had as prefect of the dormitory Don Ciccio Tattoli (Founder and parish Priest of the Church Sacra Famiglia in Corato,) and as spiritual director Msgr. Luigi Doria (he later became Vicar General of the Diocese of Trani and Rector of the Mother Church in Corato) who not only in external forms but also in the private and personal conversations spoke of Luisa, as a privileged victim soul

I knew well Don Michele Marcone, Don Luigi Mintrone who were older than me, but we were always together.

But what I remember correctly were the inspired words of Msgr. Doria who remembered Luisa, he evidently had contact with her.

So here is the plan of God who sows, sows, the years pass and then His plans are realized.

Certainly, they too will be, together with her, in Heaven because they have done so much good not only to me but to all seminarians who, then, were four hundred in Molfetta. These ones, then, have become Priests and wherever they are in Puglia, they know that there is Corato, that there is Luisa, they entrust her, praying for her beatification.”

December 21, 1989 – In the presence of Pope John Paul II, the Decree relevant to the heroic virtues of Father Annibale Maria di Francia is promulgated; from this moment he is called Venerable.

June 1, 1990 – In the Church of the Evangelical Rogation of the Heart of Jesus and Sanctuary of Saint Anthony in Messina, the exhumation and recognition of the corpse of (then) Venerable Father Annibale takes place. His body is found to be uncorrupted.

June 14, 1990 – The Special Congress of the Theological Consultors, reunited in the Congregation of the Causes of the Saints after the result of the Medical Council, expresses its unanimous favorable opinion and defines the recovery of Gleida Danese, attributed to the intercession of Father Annibale, miraculous.

October 7, 1990 – in Rome, in St. Peter’s Square, Pope John Paul II Beatifies Annibale Maria di Francia, Luisa’s spiritual director and zealous promoter of the Writings Our Lord Jesus Christ dictated to her.

1993 – In late 1993, **Cardinal Ratzinger’s Sacred Congregation for the Doctrine of the Faith, investigated the condemnation of the three works associated with Luisa’s name as well as the history of her writings and found nothing to impede the process for Luisa’s Cause of Beatification from going forward.** In fact all the Sacred Congregations of the Vatican concurred that there was nothing to impede Luisa’s Cause from going forward. It is always difficult to know with precision the inner workings and decisions of Vatican offices, but it has been said that Cardinal Ratzinger’s office has cleared the record concerning the three condemned books, possibly having them specifically removed from the old Index. What is certain is that Luisa’s name has been cleared of any stigma attached to the 1938 condemnation, and no Vatican office had any objection to opening her Cause for Beatification. If there had been any question of danger to Catholic Faith or Morals, the Sacred Congregation for the Doctrine of the Faith would never have consented to the Opening of Luisa’s Cause for Beatification. In fact, Archbishop

Cassati, is completely informed on the entire matter, recommended any attentive study of Luisa's Writings in a Pastoral Letter dated January 23, 1997 (please refer to "*Pastoral Letter Of Archbishop Carmelo Cassati For The Occasion Of The 50th Anniversary Of The Death Of Luisa Piccarreta*" at the end of this book)

February 24, 1994 – Date of the official letter in which Archbishop Carmelo Cassati received authorization, the *Nihil Obstat*, from the Sacred Congregation for the Causes of Saints to open a Diocesan Inquiry into Luisa's life, virtues and reputation of sanctity. The "Pious Association Luisa Piccarreta, Little Children of the Divine Will" of Corato represented the "Actor"¹⁸⁶ of the Cause. Mr. Felice Posa is appointed diocesan postulator.

March 28, 1994 – Angelo Cardinal Felici, prefect of the Sacred Congregation for the Cause of the Saints, signed an official letter to Archbishop Carmelo Cassati, M.S.C., of the Archdiocese where Luisa lived, stating that he was pleased to notify him that there was no objection on the part of the Vatican to the opening of Luisa Piccarreta's Cause of Beatification and that he had formal permission to do so.

November 13, 1995¹⁸⁷ – Archbishop Carmelo Cassati asks the prefect of the Congregation for the Doctrine of the Faith, then-Cardinal Joseph Ratzinger, if copies could be made of the 34 manuscript notebooks of the *Diary* kept in the dicastery's archive. The aforementioned copies are approved and made from January 29 to February 2, 1996.

November 20, 1994 – Cardinal Joseph Ratzinger nullified the previous condemnations of Luisa's Writings, allowing Archbishop Carmelo Cassati to formally open Luisa's Cause for Beatification on the Feast of Christ the King. Having received a letter of *Non Obstare*, Archbishop Carmelo Cassati, M.S.C., in the presence of a huge crowd of people - locals and foreigners - officially opened the Beatification Cause of the Servant of God Luisa Piccarreta in the Mother Church of Corato on November 20, 1994.

January, 1996 – Pope John Paul II, through the office of Cardinal Joseph Ratzinger, permits copying of the original Volumes of Luisa which were contained in Vatican Archives. Cardinal Ratzinger released the 34 Volumes of the Book of Heaven to Archbishop Cassati as part of the protocol for process of Luisa's Cause of Beatification. A team went

186 "Petitioner".

187 "*The Sun of My Will Luisa Piccarreta*" by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 238.

to the archives of Cardinal Ratzinger's office and spent 4 days (January 30, 1996 - February 2, 1996) photocopying and photographing the 34 Volumes, finishing the project February 2, 1996, the Feast of the Presentation and the Feast of the Purification of the Blessed Virgin Mary. The originals were in perfect condition and were returned to the archives. The photocopies were taken to the Archdiocese of Trani and placed under the custodianship of Archbishop Cassati.

Concerning the original Volumes 35 and 36, they were photocopied, and the photocopies of them were submitted to Archbishop Cassati.

February 2, 1996 – Feast of the Presentation, also known as the Feast of the Purification of the Blessed Virgin Mary. On this day ended the four days of copying of the original Volumes of Luisa that were kept in the Vatican Archives.

June 2, 1997 – Rev. Antonio Resta, Rector of the Pontifical Theological Institute of Southern Italy, submitted the report of his theological evaluation of the writings of the Servant of God Luisa Piccarreta, to the Diocesan Tribunal responsible for her Cause of Beatification. He found nothing in Luisa Piccarreta's Writings contrary to Catholic faith or morals.

October 7, 1997 – Pope St. John Paul II Beatifies Annibale di Francia, Extraordinary Confessor of Luisa for 17 years; Ecclesiastical Censor of her Writings, and Founder of the Rogationist Fathers the Daughters of Divine Zeal, and the Anthonian Orphanages.

December 18, 1997 – Rev. Cosimo Reho, Professor of Dogmatic Theology, tendered his theological evaluation of the Writings of the Servant of God Luisa Piccarreta, to the Diocesan Tribunal responsible for her Cause of Beatification. Rev. Father Reho had determined that the writings of Luisa Piccarreta contained nothing contrary to Catholic faith or morals. His findings, therefore, concurred with the findings of Rev. Antonio Resta, Rector of the Pontifical Theological Institute of Southern Italy, who submitted his report to the same Tribunal on June 2, 1997. Rev. Resta also found nothing in Luisa Piccarreta's writings contrary to Catholic faith or morals.

These two independently commissioned theologians have arrived at the same conclusion of other esteemed theologians who had evaluated Luisa's writings on previous occasions during this century. It should be recalled that Blessed Annibale di Francia, who was Luisa's extraordinary Confessor for 17 years, and was appointed by the Church to be the censor of her writings, also, found nothing contrary to Catholic faith or morals and granted the "*Nihil Obstat*" to the first 19 of her

Volumes in 1926, and, shortly before his death, Archbishop Joseph Leo in 1926 also granted the *Imprimatur* to those Volumes.

August 7, 1997 – Luisa Piccarreta’s Intercession for baby Bryan Joseph Dobak. This day was the start of a complete healing through the intercession of the Servant of God Luisa Piccarreta. Bryan Joseph Dobak suffered a chronic and fatal condition the first year of his life. It was Father Paul Berghout who took Luisa’s relic and blessing Bryan with it, (witnessed by the doctor and nurses), prayed, *“I bless you in the Name of the Father, the Son, and the Holy Spirit, and through the intercession of Luisa Piccarreta and for a first-class miracle for her cause of beatification, I ask for a miraculous healing.”*¹⁸⁸

1998 – Mons. Cassati established the Diocesan Commission for the Cause of Beatification of Luisa, of which the undersigned was and is the Vice-President.

Mons. Cassati interrogated different theologians in order to carry out the mandate received from the Congregation of the Doctrine of the Faith concerning the conformity, or at least what was written overall in the diaries, to the teaching of the Church.

February 11, 2001¹⁸⁹ – Archbishop Giovan Battista Pichierri appoints Msgr. Sabino Amedeo Lattanzio to be the new diocesan postulator.

December 15, 2001 – With the permission of the Diocese, a primary school is opened in Luisa’s honor, bearing her name:

“Luisa Piccarreta” Primary School

On this day the initiative of the Headmistress, Ms. Isa Balducci, who retained a vivid memory of the Servant of God Luisa Piccarreta, with the consent of the Association Luisa Piccarreta Little Children of the Divine Will and the blessing of His Excellency Mons. Giovan Battista Pichierri, the state Primary school located on *Via Mereu*, in Corato, was dedicated to Luisa Piccarreta:

On that day, Archbishop Giovan Battista Pichierri Blessed a plaque that was placed at the entrance of the school and a bronze bas-relief inside the school, depicting Luisa Piccarreta.

There was, then, the Eucharistic Celebration with the participation of 500 children, teachers and religious and civil authorities. This was

188 “Luisa Piccarreta’s Intercession for the Cure of Bryan Joseph Dobak”.
<https://bookofHeaven.com/luisa-saved-my-life/miracle-of-bryan-through-luisas-intercession/>

189 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana, published by the Vatican Library*. Page 239.

the beginning of a motivating relationship, to remember together the most significant stages of the life of Luisa Piccarreta as her birth and transit, as well as the Christmas and Easter seasons. The children, accompanied by their teachers, came often to visit the places of Luisa and her tomb.¹⁹⁰

October 24, 2002 – In Iloilo (Philippines), conclusion of the Diocesan investigation on the presumed miraculous recovery of the little girl Charisse Nicole Diaz attributed to the intercession of Blessed Father Annibale.

April 23, 2003 – 300 children with their headmaster from “Luisa Piccarreta” Primary School (located in *via Mereu*, in Corato) went to Luisa’s tomb, to commemorate her birth.

For that occasion we (Association Luisa Piccarreta Little Children of the Divine Will) published a short biography suitable for children of the primary school “*Who is Luisa Piccarreta?*” This gift was appreciated and remained as a souvenir.

May 16, 2004 – In Rome, in St. Peter’s Square, Pope John Paul II Canonized Blessed Annibale Maria di Francia, who had been Luisa’s Extraordinary Confessor and also the Ecclesiastical Censor of her Writings.

The Pope also declared Saint Annibale the Saint to pray to for Vocations, and the Father of orphans and of the poor.

St. Annibale’s Canonization came exactly 7 years after Pope St. John Paul II’s endorsing St. Annibale’s own insistence upon the “New and Divine Holiness”¹⁹¹ in Luisa’s revelations:

*“The modern means that human sciences and contemporary technology make available and that you rightly try to use in your apostolic work will only be effective if they are sustained and guided by the original charismatic inspiration of the blessed founder, who saw in the “Rogate” the means God himself had provided to bring about that “New and Divine” Holiness with which the Holy Spirit wishes to enrich Christians at the dawn of the third millennium, in order to “make Christ the heart of the world”.*¹⁹²

June 4, 2005 – On June 4, 2005 a letter was sent from the Archdiocese of Trani-Barletta-Bisceglie–Nazareth by His Grace, Mons. Savino Giannotti stating that:

190 “*Dedication of the Primary School to Luisa Piccarreta*”, by Sr. Assunta. <https://bookofHeaven.com/who-is-luisa/luisa-piccarreta-primary-school/>

191 Pope St. John Paul II’s address to Rogationist Fathers. §6. May 16, 1997.

192 Address of Pope John Paul II to Rogationist Fathers. 6. May 16, 1977.

“The ‘Divine Will’ has guided the Archdiocese, in this last decade, which completed of the works regarding the process of the Cause of Beatification of the Servant of God Luisa Piccarreta. The Diocesan Postulation announces having completed this journey.”

October 29, 2005 – The Diocesan tribunal and the Archbishop of Trani, Giovanni Battista Pichierri, render a positive judgment on Luisa after examining all of her writings and testimony on her heroic virtue. Archbishop Pichierri then closed the Diocesan Inquiry into Luisa’s life, virtues and reputation of sanctity; this concludes the Diocesan *iter*.

The event ended with a Solemn Ceremony in the Mother Church during which three boxes with the papers of the inquiry were sealed.

The Cause of Luisa passed to Rome. To commemorate the event, the City Council decided to name the street in which the Association is located ‘*Via Luisa Piccarreta*’.

October 29, 2005 – Archbishop Giovan Battista Pichierri closes the diocesan investigation. Luisa’s Cause is passed on to the Congregation for the Causes of Saints at the Vatican.

March 7, 2006 – Three days after the 59th anniversary of Luisa’s death, her Cause of Beatification and Canonization was officially opened in Rome.

The official seals on the cases containing the documents from the Archdiocese of Trani were broken and the cases opened by the Congregation for the Causes of the Saints. In attendance were Padre Bernardino Bucci and the Vicar General of Trani Msgr. Savino Giannotti.

April 2, 2006 – Archbishop Mgr. Giovanni B. Pichierri invited the Pious Association to set up, under its own responsibility, with collaboration of the Secretariat for the Cause of Beatification of the Servant of God Luisa Piccarreta, the task of liaison, support and information at the service of those who “with differing capacities promote this cause”.

January 31, 2007¹⁹³ – A letter addressed to the Congregation for Saints’ Causes from the Bishops of Puglia asks that the canonical procedure for the Cause be carried out as quickly as possible.

February 22, 2007¹⁹⁴ – A supplementary inquiry by the diocese concludes.

193 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 239.

194 “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Libreria Edirice Vaticana*, published by the Vatican Library. Page 239.

June 11, 2010 – The first Theologian,¹⁹⁵ appointed by the Holy Father, gave full approval for the Writings of the Servant of God Luisa Piccarreta.

June 13, 2010 – June 13, Archbishop Giovan Battista Pichierri changes the status of the Pious Association by erecting it as a public association of the faithful with the name “*Luisa Piccarreta Association – Little Children of the Divine Will.*” He approves its new statutes.

July 7, 1910 – The Pope Benedict XVI Blesses 17.5’ statue of Saint Annibale Maria di Francia at Saint Peter’s Basilica in the Vatican. St. Annibale was the Ecclesiastical Censor of Luisa’s writings until his death in 1927. Volumes 1-19 bear his *Nihil Obstat*. Additionally, St. Annibale was responsible for publishing four editions of “*L’orologio della Passione*” that Our Lord had dictated to Luisa – in 1915, 1916, 1917 and 1921. All four editions were published with the *Nihil Obstat* and *Imprimatur*.

July 23, 2010 – Sister Assunta Marigliano, President of the Pious Association announced ‘unofficially great news that brings great joy’:

“We are glad to inform you that the second Theologian¹⁹⁶, who the Holy See had appointed to review the Writings of the Servant of God Luisa Piccarreta, has completed his task and given his approval.”

July 24, 2010 – It was officially announced that the second Theologian, appointed by the Holy Father, had given full approval for the Writings of the Servant of God Luisa Piccarreta. Thus, both Theological Censors (whose identities are secret) who were appointed by the Holy See to review the Writings of the Servant of God Luisa Piccarreta, gave their full approval to Luisa’s Writings, asserting that nothing contained therein is opposed to faith or morals. This is in addition to the two 1997 Diocesan theologians’ approval.

April 12, 2011¹⁹⁷ – His Excellency Bishop Luigi Negri officially approves the Benedictine Daughters of Divine Will, an Order explicitly dedicated to Luisa’s Divine Will spirituality, as a Pious Association of the Faithful.

November 1, 2012 – The Archbishop of Trani, Most Rev. Giovanni Battista Pichierri, writes a formal notice¹⁹⁸ containing a rebuke of those who claim Luisa’s writings contain doctrinal errors, stating that such

195 Whose identity is kept secret.

196 Whose identity is also kept secret.

197 Website for The Benedictine Daughters of Divine Will: www.benedictinesofDivinewill.org

198 Prot. N. 182/12/C3 Communication n°. 3 About the process of Beatification and Canonization of the Servant of God *Luisa Piccarreta*. Mons. Giovanni Battista Pichierri, Arcivescovo di Trani – Barletta – Bisceglie, *Titolare di Nazareth*.

people scandalize the faithful and preempt judgement reserved to the Holy See.¹⁹⁹ This notice, furthermore, encourages the spread of the knowledge of Luisa and her Writings.²⁰⁰

2014 – The Book “*The Sun of My Will Luisa Piccarreta*” by Maria Rosaria Del Genio, Copyright, *Libreria Edirice Vaticana*, is published in Italian by the Vatican Library. It is later available in English and Spanish (First from the Vatican on a soul not Beatified).

October 6, 2014 – Newsletter of the Benedictine Sisters of Divine Will reports: *Another little House of Nazareth... Thanks to your prayers and the generosity of our Bishop, Msgr. Andrea Turazzi, the Benedictine Monks of Divine Will have been provided with a monastery to set up their own little House of Nazareth in our diocese –La Pieve di Carpegna, translated as the rural church of Carpegna. ...Our greatest ambition involves simply learning to love God and neighbor as Jesus, Mary and Joseph did in Nazareth, fulfilling God’s Most Holy Will in all things. ... (the monks) officially began their “little” mission with an entrance Mass celebrated by Father Elijah Joseph on the evening of October 6th, feast day of St. Bruno, founder of the Carthusian order. ...Since then, Fr. Elijah has been able to bring daily Mass and Eucharistic Adoration back to the country church, as well as introduce weekly Divine Will prayer meetings.*

April 23-26, 2015 – IV International Conference in Corato, celebrating the 150th birthday of the Servant of God Luisa Piccarreta.

April 2015 – “The miracle attributed to Luisa”²⁰¹

Maria Margarita Chavez reveals that she was miraculously healed through the intercession of Luisa Piccarreta eight years earlier.

199 The diffusion in the world of the figure and writings of the Servant of God Luisa Piccarreta has grown considerably in recent years, reaching new nations in all continents. Letters from Bishops, Priests, and lay persons alike give proof of this, as well as the record of visitors to the places related to Luisa in Corato.

The joy of witnessing the growth of this reality is accompanied by the concern to extend to all a heartfelt appeal for unity and the mutual esteem, rejecting “quarreling and jealousy” as one who waits for the advent of the “fullness of day” (Rm 13:11-14). If we live in the light of the Divine Will we cannot but cultivate in ourselves the fruits of mutual Charity, for “anyone who claims to be in the light but hates his brother is still in the darkness.” (1 Jn 2:9).

200 Necessary prudence cannot lessen the ardor of those who feel compelled to spread the knowledge of the sanctity of life of the Servant of God, or of those who recommend the reading of her writings, or of those who encourage the faithful prayer for her beatification. All this is not only not prohibited, rather very much desirable. I also invite you to “reinforce the unity and communion among the dioceses in which individuals, groups and associations inspired by the Servant of God Luisa Piccarreta, and who know her writings, are to be found.”

201 From the Official Luisa Piccarreta website:

<https://en.luisapiccarretaofficial.org/news/the-miracle-attributed-to-luisa/44>

The healing took place in Miami, and the Bishop of Miami, Mgr. Thomas Wenski, gave his approval and prepared documents for the Congregation for the Causes of Saints at the Vatican. To talk about a miracle recognized by the Church, the approval of the Congregation for the Causes of Saints is required. According to don Sergio “The testimonies will be evaluated, and any further investigations that the Congregation will want to make.”

June 14, 2015²⁰² – “On June 14, 2015, Archbishop Pichierri, at the conclusion of the Open Day on Luisa Piccarreta, which took place at the Municipal Theater in Corato, summoned Sister Assunta aside and gave her the order to write down all her experiences. He said: “I called you to tell you that, from this moment, you must write everything about your coming to Corato and all that has been done for Luisa, for the Association and in the Church, without omitting anything. You must tell me what Luisa is for you and what she is for the Church. Everything must be known and everything you have to write ...Write everything, the Will of God is with you.”

January 2016 – “On April 26, 2015, the Archbishop of Trani, His Excellency Giovanni Battista Pichierri, promulgated a new directive which seems to modify his earlier stance. He now states, “I extend my appeal to the Bishops of the dioceses in which ‘groups of the Divine Will’ are located, to welcome and support such groups, assisting them to put into practice concretely the spirituality of the Divine Will.” Nevertheless, Archbishop Pichierri also points out that, while the Cause of Beatification is proceeding positively, a critical edition of the teachings of the Servant of God has not yet been completed.

“In light of this most recent message from the Archbishop of Trani, Archbishop Schnurr wishes to offer the support and encouragement recommended by Archbishop Pichierri.”²⁰³

June 20, 2017 – New Postulator of the Cause of Canonization of Luisa Piccarreta, Monsignor Paolo Rizzi appeals to the generosity of the groups of the Divine Will and all the faithful so that the Church can recognize the holiness of the Servant of God Luisa Piccarreta and elevate her, as soon as possible, to the honors of the Altars: “I appreciated the work [carried out thus far]... all this constitutes a solid base as a strong guarantee for a positive outcome... the Cause is now at a decisive stage along the path.”

202 <https://en.luisapiccarretaofficial.org/news/sister-assunta/431>

203 January 2016 *Clergy Communications* Archdiocese Cincinnati, Ohio.
http://www.catholiccincinnati.org/wp-content/uploads/2016/01/jan_clergycom.pdf

October 12, 2017 – Fr. Sergio Pellegrini Blesses Statue Luisa Piccarreta at the Orphanage of St. Anthony in Corato:²⁰⁴



February 24, 2018 –Laudir Floriano Waloski fell off a ladder while he was cleaning the roof of his house. He suffered severe trauma and his state was very serious. That same day his Mother-in-law Marilene Boza Stonoga started praying to Luisa Piccarreta for Luisa’s intercession for his recovery. A chain of prayers was held since the day of Laudir’s accident, and now he prays the rosary every night for the souls, for the health of all people who helped him in this journey of recovery, through Luisa Piccarreta’s intercession

June 30, 2018 – The *“Typical Critical Edition of the Writings of the Servant of God Luisa Piccarreta”* is now complete (this includes all 36 Volumes of the Book of Heaven). The translators handed Padre Sergio Pellegrini and Signor Michele Colonna (president of the Association Luisa Piccarreta – Corato, Italy) the completed translation of all the Volumes of the Servant of God Luisa Piccarreta from the Italian dialect into Typical Italian. Padre Sergio is now reviewing the Typical Critical Edition for completeness and accuracy. After which, the Typical Critical Edition of Luisa’s Writings will be submitted to the Vatican’s Congregation of the Doctrine of Faith for their approval.

August 19, 2018 – Michele Colonna, president of the Pious Association Luisa Piccarreta LCDW in Corato, Italy has given the good news that the Vatican has just given permission to move the body of Luisa from the side of Santa Maria Greca Church where she has been since July 3,1963 to the front of the Church at the side Altar of the Holy Spirit. It is a great sign that the Vatican recognizes Luisa’s heroic sanctity.

April 23, 2019 – With the consent of the Congregation for the Causes of Saints and Archbishop Leonardo D’Ascenzo, on the anniversary of her birth the tomb of Luisa Piccarreta, the Little Daughter of the Divine Will, was relocated to the left of the High Altar in the center of the Chapel of the Blessed Sacrament.

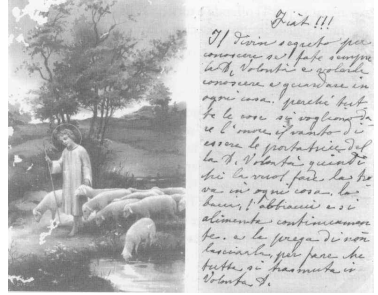
The Chapel had been specifically restored for that occasion.

204 *“St. Annibale’s Relics and New Statue of Luisa.”*

<https://bookofHeaven.com/the-cause/st-annibales-relics-and-new-statue-of-luisa/>

PART V – PRAYERS

1. The Holy Rosary
2. Prayer For the Glorification of the Servant of God Luisa Piccarreta
3. Consecration to The Divine Will
4. The Little Chaplet by St. Annibale Marie di Francia



1. The Holy Rosary

“You shall obtain all you ask of Me by the recitation of the Rosary!” - Our Lady to St. Dominic as part of the 15 Promises to those who recite the Rosary:

“Be builders of love and peace, inspired in your life and actions by the Gospel and especially by the mystery of the passion and Resurrection of Christ. May you take as your model Mary, Mother of Believers and ever ready to adhere joyfully to God’s Will. Call upon Her every day with the beautiful, traditional prayer of the Rosary that helps us to contemplate Christ with the gaze of His Holy Mother.” - Pope John Paul II²⁰⁵

The Rosary in the words of the Popes during the life of Luisa

Blessed Pope Pius IX - *“Give me an army saying the Rosary and I will conquer the world!”*

When a visitor was being shown the priceless collection of treasures in the Vatican, he asked Pope Pius IX what was the greatest treasure in the coffers of the Vatican. He was thinking of the many jeweled gold chalices, the art collections of some of the world’s greatest artists, etc. The Pope reached into his pocket and pulled out his Rosary beads, saying: ***“This is the greatest treasure that the Church has in its possession.”***

Pope Leo XIII - “Rosary Pope” is a title given to Pope Leo XIII (1878–1903), because he issued a record eleven encyclicals on the Rosary, instituted the Catholic custom of daily Rosary prayer during the month of October, and created in 1883 the Feast of Queen of the Holy Rosary.

“The Rosary is the most excellent form of prayer and the most efficacious means of attaining Eternal Life. It is the remedy for all

205 Message of John Paul II to the Lieutenants of the Council of the Equestrian Order of the Holy Sepulcher of Jerusalem; From the Vatican, October 16, 2003.

http://www.vatican.va/content/john-paul-ii/en/messages/pont_messages/2003/documents/hf_jp-ii_mes_20031016_ordine-santo-sepolcro.html

our evils, the root of all our Blessings. There is no more excellent way of praying.”

Pope Saint Pius X - Pope Pius X words on the Synthesis of All Heresies, which is Modernism: ***“If the Rosary was such a powerful weapon in overcoming heresies of old, then it can be equally powerful in overcoming heresy today. But this will only happen if we use the weapon of the Rosary, A rifle is no good on the gun rack, a bomber-plane in no good sitting on the runway. A Rosary is meant to be used and not unused.”***

“The Rosary is a powerful weapon to put the demons to flight and to keep oneself from sin... If you desire peace in your hearts, in your homes, and in your country, assemble each evening to recite the Rosary. Let not even one day pass without saying it, no matter how burdened you may be with many cares and labors.”

“Of all prayers the Rosary is the most beautiful and the richest in Graces; of all it is the one that is most pleasing to Mary, the Virgin Most Holy. Therefore, love the Rosary and recite it every day with devotion: this is the testament that I leave unto you, so that you may remember me by it.”

Pope Benedict XV²⁰⁶ - How pleased was the Heavenly Queen with Her pious servant (St. Dominic) may be easily gathered from this, that She used his ministry to teach the Most Holy Rosary to the Church, the Spouse of Her Son; that prayer which, being both vocal and mental, in the contemplation especially of the mysteries of religion... is most adapted to fostering widely piety and every virtue. ...the Church, which is wont to salute Her *“the Mother of Grace and the Mother of Mercy,”* has so found Her always, but especially in answer to the Rosary. Wherefore the Roman Pontiffs have let pass no occasion of commending the Rosary and have enriched it with Apostolic Indulgences.

Pope Pius XI – *“If our age in its pride laughs at and rejects Our Lady’s Rosary, a countless legion of the most saintly men of every age and of every condition have not only held it most dear and have most piously recited it, but have also used it at all times as a most powerful weapon to overcome the devil, to preserve the purity of their lives, to acquire virtue more zealously, in a word, to promote peace among men.”*

*“The Rosary is a powerful weapon to put the demons to flight and to keep oneself from sin ...It serves admirably to **overcome the enemies of God and of religion** ...If you desire peace in your hearts, in*

206 Pope Benedict XV; Encyclical on St. Dominick, *Fausto Appente Die*.

*your homes, and in your country, assemble each evening to recite the Rosary. **Let not even one day pass without saying it**, no matter how burdened you may be with many cares and labors.”*

Pope Pius XII - *“It is not with physical force, not with arms, not with human power, but with the Divine Help obtained through the Rosary, that the Church and all its members, strong and undaunted like David with his sling shot, will be able to confront the infernal enemy.*

“We put great confidence in the Holy Rosary for the healing of evils that afflict our times.”

“We live in very difficult and uncertain times, and the fruits of all manner of evil in our world today are very apparent. We have the evil to fight against within our own families, communities and indeed within ourselves. Mary does not want us to be defeated, to be people, as it were, lacking hope — no ... rather take up your Rosary, David’s Sling, and pray against the evil influences of our times.

V25 – 10.7.28 - Luisa: *“And this is another Beautiful Sign that, just as the Sovereign Lady conquered Her Creator, and Bejeweling Him with Her chains of Love, She drew Him from Heaven to earth, to make Him form the Kingdom of Redemption, so shall the Sweet and Powerful Beads of Her Rosary make Her Victorious and Triumphant again before the Divinity, Conquering the Kingdom of the Divine Fiat, to make It come into the midst of creatures.”*

The Holy Rosary meditations from the Writings of the Servant of God, Luisa Piccarreta, Little Daughter of the Divine Will

Meditation for the Joyful Mysteries:²⁰⁷

1. I pronounced My Fiat, and – O! marvel – the two Fiats fused together and the Divine Word descended into Me. My Fiat, that was endowed with the same value as the Divine Fiat, from the seed of My humanity, formed the tiny little Humanity that was to enclose the Word; and the Great Prodigy of the Incarnation was accomplished. *(Day Nineteen)*
2. How I wish that you too, My child, in approaching people and in making visits, would always be the bearer of Jesus, capable of making Him Known, and yearning to make Him Loved. *(Meditation 1)*
3. *You Must Know* that it was midnight when the little Newborn King came out of My Maternal Womb. But the night turned into Day; He who was the Lord of Light put to flight the night of the human will, the night of sin, the night of all evils; and as the Sign of what He

²⁰⁷ Meditations for the 5 Joyful Mysteries are taken from *“The Virgin Mary in the Kingdom of the Divine Will”*.

was doing in the order of souls, with His usual Omnipotent Fiat the midnight turned into Most Refulgent Daylight. (*Day Twenty- Two*)

4. We entered the Temple, and first we adored the Divine Majesty; then we called the Priest, and having placed Him in his arms, I made the Offering of the Celestial Baby to the Eternal Father – Offering Him in Sacrifice for the Salvation of all. The Priest was Simeon, and as I placed Him in his arms, he recognized that He was the Divine Word and exulted with immense Joy; and after the Offering, assuming the attitude of prophet, he prophesied all My Sorrows. (*Day Thirty-Three*)
5. And now, a little word to you, dearest child. In this mystery, My Son wanted to give to Me and to you, a Sublime Teaching. Could you perhaps assume that He was ignoring what I was suffering? On the contrary, My Tears, My Searching, and My Sharp and Intense Sorrow, resounded in His Heart. Yet, during those hours, so painful, He Sacrificed to the Divine Will His own Mama, the one whom He Loves So Much, in order to show Me how I too, one day, was to Sacrifice His very Life to the Supreme Will. (*Meditation 5*)

Meditation for the Luminous Mysteries

1. Jesus continues to speak about the State of Victim, telling me: “My daughter, the Baptism at birth is by water, therefore it has the Virtue of Purifying, but not of removing tendencies and passions. On the other hand, the Baptism of Victim is Baptism by Fire, therefore it has not only the Virtue of Purifying, but of Consuming any passion and evil tendency. Even more, I Myself Baptize the soul, bit by bit: My Thought Baptizes the thought of the soul; My Heartbeat Baptizes her heartbeat; My Desire her desire, and so on. However, this Baptism is carried out between Myself and the soul, according to whether she gives herself to Me without ever taking back what she has given Me.” (*Vol. II; March 13, 1912*)
2. “My dearest child, My Heart is swollen with Love, and I felt the need to tell you the reason why, together with My Son Jesus, I wanted to be present at this wedding of Cana. Do you think it was because of a simple ceremony? No, child, there are Profound Mysteries. Pay Attention to Me, and I will tell you New Things, and how My Love of Mother was Displayed in an Incredible Manner, and the Love of My Son gave True Signs of Paternity and Royalty toward creatures... Now, those who were serving did precisely what My Son told them – that is: “Fill the jars with water and bring them to the table.” My dear Jesus Blessed that water and it turned into delicious wine. O! a thousand times Blessed, the one who does

what He Tells and Wants!... (*The Virgin Mary in the Kingdom of the Divine Will; Meditation 6*)

3. Jesus: "...Now, *You Must Know* that, in coming upon earth, I came to manifest My Celestial Doctrine, to Make Known My Humanity, My Fatherland, and the order that the creature was to have in order to reach Heaven – in a word, the Gospel. But of My Will I said almost nothing or very little. I almost passed over It, making them understand that the thing about which I cared the most was the Will of My Father. Of Its Qualities, of Its Height and Greatness, of the Great Goods that the creature receives by Living in My Volition, I said almost nothing, because the creature, being too much of an infant in the Celestial Things, would have understood nothing. I only taught her to pray: '*Fiat Voluntas Tua, Sicut in Caelo et in Terra,*' so that she might dispose herself to Know this Will of Mine in order to Love It and do It, and therefore receive the Gifts It contains." (*Vol. 13; June 2, 1921*)
4. I was doing my usual acts in the Supreme Volition, and I thought to myself: "How is it possible that among the many Saints of the Old Testament who have so distinguished themselves with the power of miracles, like a Moses, an Elijah and the many prophets; and among so many Saints after the coming of Our Lord, who have rendered themselves so marvelous because of their virtues and miracles – none of these has Possessed the Kingdom of the Divine Will and has Lived in the Unity of Its Light? It seems incredible." Now, while I was thinking of this, my Sweet Jesus came out from within my interior, and clasping me to Himself, told me: "My daughter, yet it is Really True that until now no one has Possessed the Kingdom of My Will or Enjoyed all the Fullness of the Unity of the Light It Contains." (*Vol. 19; July 1, 1926*)
5. I was preparing myself to receive my Sweet Jesus in the Sacrament, and I prayed that He Himself would cover my great misery. And Jesus told me: "Daughter, in order for the creature to have all the necessary means to receive Me, I wanted to institute this Sacrament on the last day of My Life, to be able to line up My Whole Life around each host, as preparation for each creature who would receive Me. The creature could never receive Me, if she did not have a Preparing God, such that, taken only by Excess of Love for wanting to give Himself to the creature, and she being unable to receive Me, the same Excess of Love led Me to give My Whole Life in order to prepare her. So, it placed My Steps, My Works, My Love before hers; and since in Me there was also My Passion,

it placed also My Pains to prepare her. So, invest yourself with Me; cover yourself with each of My Acts, and come.” (*Vól. 12; October 24, 1918*)

208

Meditation for the Sorrowful Mysteries

1. “Know that in these three hours of Most Bitter Agony in the Garden, I, Jesus, enclosed in Myself all the lives of creatures, and I Suffered all of their pains, and their very death, giving My own Life to each one of them. My Agonies will sustain theirs; My Bitternesses and My Death will turn into a Fount of Sweetness and Life for them. How much souls Cost Me! Were I at least requited! You have seen that while I was Dying, I would return to breathe again: those were the deaths of the creatures that I felt within Me!” (*Seventh Hour*)
2. Your moans continue to say: “Look at Me, O Father, all wounded under this storm of blows. But this is not enough; I want to form so many wounds in My Body as to give enough rooms to all souls within the Heaven of My Humanity, in such a way as to form their Salvation within Myself, and then let them pass into the Heaven of the Divinity. My Father, may each blow of these scourges Repair before You for each kind of sin – one by one. And as they strike Me, let them justify those who commit them. May these blows strike the hearts of creatures, and speak to them about My Love, to the point of forcing them to surrender to Me.” (*Sixteenth Hour*)
3. And my lovable Jesus says to me: “My child, Courage, do not miss anything of what I Suffered. Be Attentive to My Teachings. I have to Redo man in everything. Sin has removed the Crown from him, and has crowned him with opprobrium and with confusion; so he cannot stand before My Majesty. Sin has dishonored him, making him lose any Right to Honors and to Glory. This is why I want to be Crowned with Thorns – to place the Crown on man’s forehead, and to return to him all Rights to every Honor and Glory. Before My Father, My Thorns will be Reparations and Voices of Defense for many sins of thought, especially pride; and for each created mind they will be Voices of Light and Supplication, that they may not offend Me. Therefore, Unite yourself to Me, and Pray and Repair together with Me.” (*Seventeenth Hour*)
4. You, Jesus, kiss the Cross again, and say: “Adored Cross, finally I embrace you. You were the longing of My Heart, the martyrdom of My Love. But you, O Cross, have delayed until now, while My Steps were always toward you. Holy Cross, you were the Goal

208 Meditations for the Sorrowful Mysteries are taken from “*The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*”.

of My Desires, the Purpose of My Existence down here. In you I concentrate My Whole Being, in you I place all My children, and you will be their Life, their Light, Defense, Custody and Strength. You will assist them in everything, and will bring them Gloriously to Me in Heaven. O Cross, Pulpit of Wisdom, you alone will teach True Sanctity; you alone will form the heroes, the athletes, the martyrs, the Saints. Beautiful Cross, you are My Throne, and since I have to leave the earth, you will remain in My place. To you I give all souls as dowry – Keep them, Save them; I Entrust them to you!” ...O Jesus, You look at me, and I see that You Repair for those who do not carry their crosses with resignation, but rather, they swear, get irritated, commit suicide, and commit murders. And for all You Impetrate Love and Resignation to their crosses. (*Eighteenth Hour*)

5. Ah, You, Jesus, are about to Die; Your very Pains, so faithful to You, are about to leave You. And at the same time, after so much Suffering, with Immense Sorrow You see that not all souls are incorporated in You. Rather, You see that many will be lost, and You feel the Painful separation of them, as they detach themselves from Your Limbs. And You, having to satisfy Divine Justice also for them, feel the death of each one of them, and the very pains they will suffer in hell. And You cry out loudly, to all hearts: “Do not abandon Me. If you want more Pains, I AM ready – but do not separate yourselves from My Humanity. This is the Sorrow of sorrows – it is the Death of deaths; everything else would be nothing, if I did not have to Suffer your separation from Me! O please, have pity on My Blood, on My Wounds, on My Death! This cry will be continuous to your hearts. O please, do not abandon Me!” (*Twenty-First Hour*)

Meditation for the Glorious Mysteries

1. I continued to make my Round in all that Our Lord did on earth and I stopped in the act of Resurrection. What Triumph, what Glory. Heaven poured Itself upon earth to be spectator of such a Great Glory. My Beloved Jesus said: “My daughter, in My Resurrection, the Right was given to creatures to Rise Again in Me to New Life. It was the Confirmation, the Seal of My whole Life, My Works and My Words. If I came on earth it was to give to each and every one My Resurrection, as their own – to give them Life and make them Rise Again in My own Resurrection. But do you want to Know where is the Real Resurrection of the creature? Not in the end of her days, but while she is still living on earth. The one who Lives in My Will Rises Again to Light and says: ‘my night is over.’ She Rises

Again in the Love of her Creator, so that there is no more cold or snow for her, but the Smile of the Heavenly Spring; she Rises Again to Sanctity, that puts to rushed flight all weaknesses, miseries and passions; she Rises Again to all that is Heaven, and if she looks at the earth, Heaven and Sun, she does it to find the works of her Creator – to take the opportunity to narrate to Him His Glory and His Long Love Story.” (V36 – 4.20.38)

2. Today is the Sacred Day of Ascension, the name of which you carry, and I feel the duty, although I am the least among all, to send you my sincere and affectionate wishes. But what wishes can I give you? I wouldn't know what else to wish you other than that dear Jesus may make facts correspond to the name He gave you – that is to say, that He may take each one of your acts within Himself and bring it to Heaven, so making of all your life a Continuous Ascension, like many conquests that sweet Jesus takes from earth to Heaven, and like the Triumph of His Love in which your life must be consumed. To live in order to be consumed in Love is the most beautiful act, that, putting us on the Stake of Love, consumes us with Jesus and makes His Life Rise within us. (*Letter #29 from Luisa to the Mother General of the Daughters of the Divine Zeal*)
3. Then the time came for the descent of the Holy Spirit, promised by My Son, in the Cenacle. What a Transformation, My child. As they were invested, they acquired New Science, Invincible Strength, Ardent Love. A New Life flowed within them, that rendered them Intrepid and Courageous, in such a way that they scattered throughout the whole world to make Redemption Known, and to lay down their lives for their Master. (“*The Virgin Mary in the Kingdom of the Divine Will*”- Day 30)
4. I began to think about the Feast of My Celestial Mama Assumed into Heaven; and my Sweet Jesus, with a Tender and Moving Tone, added: “My daughter, the True Name of this Feast should be *Feast of the Divine Will*. It was the human will that closed Heaven, broke the bonds with its Creator, made miseries and sorrow enter the field, and put an end to the Feast that the creature was to Enjoy in Heaven. Now, this creature, Queen of All, by doing the Will of the Eternal One always and in everything – even more, it can be said that Her Life was Divine Will Alone – Opened the Heavens, Bound Herself to the Eternal One, and Restored in Heaven the Feasts with the creature. Every act She did in the Supreme Will was a Feast that She started in Heaven, it was Suns that She formed to Adorn this Feast, it was Melodies that She sent to Delight the Celestial Jerusalem. So, the True Cause of this Feast is the Eternal

Will Operating and Fulfilled in My Celestial Mama. It Operated such Prodigies in Her as to Astonish Heaven and earth, chain the Eternal One with Indissoluble Bonds of Love, and capture the Word even into Her Womb.” (V18 – 8.15.25)

5. “And not only was She, the Blessed Mother, completely in Order with Our Will, but She made all the acts of creatures Her own; absorbing into Herself all Our Will rejected by them, She Repaired It, She Loved It; and keeping It as though deposited within Her Virginal Heart, She prepared the Food of Our Will for all creatures. “Do you see, then, with what Food this most loving Mother Nourishes Her children? It cost Her all Her Life, Unheard-of Pains, the very Life of Her Son, to form within Herself the Abundant Deposit of this Food of My Will, and to keep It ready to Nourish all Her children as tender and loving Mother. She could not Love Her children more; by giving them this Food, Her Love had reached the Ultimate Degree. Therefore, among the many Titles that She has, the Most Beautiful Title that could be given to Her is that of *‘Mother and Queen of the Divine Will’.*” (V16 – 11.24.23)

2. The Prayer to the Most Holy Trinity For the Glorification of the Servant of God Luisa Piccarreta

O August and Most Holy Trinity,
Father, Son, and Holy Spirit, we Praise and Thank You
for the Gift of Holiness Granted to Your faithful servant

Luisa Piccarreta.

She lived, O Father, in Your Divine Will,
becoming under the Action of the Holy Spirit,
in Conformity with Your Son,
obedient even to the Death on the Cross,

Victim and Host pleasing to You,
thus cooperating in the work of Redemption of mankind.

Her virtues of Obedience, Humility,
Supreme Love for Christ and the Church
lead us to ask You for the Gift of her Glorification on earth,
so that Your Glory may Shine before all,
and Your Kingdom of Truth, Justice, and Love,
may spread all over the world in the particular charisma of the
Fiat Voluntas Tua Sicut in Caelo et in Terra.

We appeal to her merits to obtain from You, Most Holy Trinity,
the particular Grace for which we pray to You
with the intention to fulfill Your Divine Will. **Amen.**

Glory Be... (Three Times)

Our Father... (One Time)

Our Lady, Queen of all Saints, pray for us.

Trani, October 29, 2005 † Giovan Battista Pichierri, Archbishop

3. Prayer of Consecration to The Holy Divine Will

O Adorable and Divine Will, here I am, before the Immensity of Your Light, that Your Eternal Goodness may Open to me the Doors, and make me enter into It, to Form my Life all in You, Divine Will.

Therefore, prostrate before Your Light, I, the littlest among all creatures, come, O Adorable Will, into the little group of the First Children of Your Supreme Fiat. Prostrate in my nothingness, I Beseech and Implore Your Endless Light, that It may want to Invest me and Eclipse everything that does not belong to You, in such a way that I may do nothing other than Look, Comprehend, and Live in You, Divine Will.

It shall be my Life, the Center of my intelligence, the Enrapturer of my heart and of my whole being. In this heart the human will shall no longer have life; I shall banish it forever, and shall form the New Eden of Peace, of Happiness, and of Love. With It I shall always be Happy; I shall have a Unique Strength, and a Sanctity that Sanctifies Everything and Brings Everything to God.

Here prostrate, I Invoke the Help of the Sacrosanct Trinity, that They Admit me to Live in the Cloister of the Divine Will, so as to Restore in me the Original Order of Creation, just as the creature was Created. Celestial Mother, Sovereign Queen of the Divine Fiat, take me by the hand and Enclose me in the Light of the Divine Will. You shall be my Guide, my tender Mother; You shall Guard Your child, and shall Teach me to Live and to Maintain myself in the Order and in the Bounds of the Divine Will. Celestial Sovereign, to Your Immaculate Heart I Entrust my whole being; I shall be the tiny little child of the Divine Will. You shall Teach me the Divine Will, and I shall be Attentive in Listening to You. You shall lay Your Blue Mantle over me, so that the infernal serpent may not dare to penetrate into this Sacred Eden to entice me and make me fall into the maze of the human will.

Heart of my Highest Good, Jesus, You shall Give me Your Flames, that they may Burn me, Consume me, and Nourish me, to Form in me the Life of the Supreme Will.

Saint Joseph, You shall be my Protector, the Custodian of my heart, and shall keep the keys of my will in Your hands. You shall keep my heart Jealously, and shall Never give it to me again, that I may be sure Never to go out of the Will of God.

Guardian Angel, Guard me, Defend me, Help me in Everything, so that my Eden may Grow Flourishing and be the Call of the whole world into the Will of God.

Celestial Court, come to my Help, and I Promise You to Live Always in the Divine Will. **Amen.**

† Giovan Battista Pichierri
Archbishop of Trani-Barletta-Bisceglie and Nazareth

4. The Little Chaplet of The Divine Will

Written by Saint Annibale Mary di Francia, the Extraordinary Confessor of Luisa and Ecclesiastical Editor of writings of the Servant of God Luisa Piccarreta.

Our Father, Hail Mary and Glory Be (*Opening Prayers*)

Fiat, Lord, Your Will be done on earth as It is in Heaven. Amen
(or in Latin) **Fiat, Domini, Voluntas Tua Sicut in Caelo et in**

Terra. Amen (*On the ten small beads*)

Glory Be... (*On the large beads*)

Closing Prayer:

Lord Jesus, we Praise You, we Love You, we Bless You and we Thank You, God with the Father and the Holy Spirit, in Your Holy and Eternal Divine Will. Amen.

Letter #14 of Father di Francia to the Servant of God Luisa Piccarreta, written in Messina on February 23, 1927, a few months before his death on June 1, 1927:

Dearest one in Jesus Christ, our Highest Good – blessed daughter,

Your letter has been of great comfort for me. I feel I have become a nothing before the great Mercy of the Lord, and the great deposit of the Revelations about the Divine Will!

Last night, unexpectedly, I had a tranquil sleep, as in the times of my good health, and I was able to celebrate Holy Mass at 6 in the morning. This is why I sent you the second telegram – that you might be tranquil, though you always are, by the grace of the Lord, as the Firstborn Daughter of the Divine Will.

...With the help of the Lord we will print thousands of Cards on which there will be the recitation of **the Little Chaplet of the Divine Will.**

...If the Adorable Heart of Jesus will deign to give me back strengths, energy, health, and especially His Divine Grace, these Cards will be translated into many languages and spread in many nations.

PART VI - ORATORY OF SAINT PHILIP NERI



V10 – 1.17.11 - *The civilian leaders listen to Jesus more than the ecclesiastical leaders. The Houses of Reunion for Priests will be called “Houses of the Resurrection of the Faith.”*

“Daughter, what you wrote about the reunions of Priests is nothing but a process that I AM making with them. If they listen to Me – fine. But if they don’t, since the leaders of the ecclesiastics will not listen to Me because they too are bound by the laces of interest, and are slaves of human miseries, almost lapping them up - instead of dominating over those miseries, of interest, of high positions and the like, the miseries dominate them; therefore, since they are deafened by what is human, I will be neither understood nor listened to – I will turn to the civilian leaders, who will listen to Me more easily. Because of their desire to see the Priest humiliated, and also because maybe these are a little more stripped than the ecclesiastics themselves, My Voice will be more listened to; and what they do not want to do out of love, I will make them do by necessity and by Force, and I will make the government take away what is left to them.”

And I: ‘My Highest and Only Good, what will be the name to be given to these Houses, and what the rules?’

And He: “The name will be: The Houses of the Resurrection of the Faith. As for the rules, they can use the same rules as the Oratory of Saint Philip Neri.”

Then He added: “Tell Father B. that you, Luisa, will be the organ and he the sound for this work. If he will be mocked and disliked by those who have their interests, the good and the few true good will comprehend the Necessity and the Truth that he announces, and will make it a duty of conscience to get down to work. Besides, if he is mocked, he will have the honor of becoming more similar to Me.”

The Institutions of the Congregation of the Oratory - At St. Mary's in Vallicella, within the City of Rome. Founded by St. Philip Neri. [Originally] Printed at Oxford, 1687.

The Institution of the Congregation of the Oratory in the City.

The Congregation of the Oratory instituted by Saint Philip Neri, enured rather by practice, than bound by laws, had no peculiar rule according to the custom of Religious persons, by which to direct their consultations in managing affairs. For, the pious Father using with a paternal affection to govern the designs of all suitably to their inclinations, thought it enough to see his, altogether inflamed towards piety, to be very fervent in the contempt of all worldly things for the love of Christ; and then to approve and confirm as by the spirit of the Lord those things which by long experience he had found both well to content them, and daily to advance them in the attaining virtue, and pleasing God. This way therefore he was worthily held fit to discover to Secular Priests, though differing from the rules of the Religious, who often professed, the Congregation was not instituted by him as its Founder, but by Almighty God, as the author and perfecter thereof. Those things therefore, either which he took care after this manner to be decreed, or which have been, from his first institution, by those of our Congregation customarily observed, and ever since retained, that they may be known in short, are here summarily collected.

- Of the Oratory, and the Prayer there. Of the Church, and the Divine Offices.
- Of the profitable use of the familiar Sermons.
- Of the standing rules of the Congregation of the Oratory.
- Of the election, and office of the President, and four Priests Deputies.
- Of those that are to be admitted into, or expelled out of, the Congregation.
- Of the breeding of Novices.
- Of the chief practices of the Congregation. Of their apparel, and usual converse.
- Of the Refectory, and manner of their Diet together.

CHAPTER I

Of the Oratory, and the Prayers.

We truly term it the Oratory, being a place appropriated to Prayer: (for the familiar handling the word of God, hereafter to be spoken of, which was begun in it, but afterward more perfected, and translated into the Church, did not so fitly give it that name.) In this place as well strangers, as our own, every evening after mental prayer (as we call it) say the usual Litanies; or also besides three times in the week (which is an arbitrary castigation of the body)

discipline themselves with whips. On Holy days likewise, from the first of November to the Feast of our Lord's Resurrection, they are here not only by the usual Prayers, but also by a familiar Exhortation, and a consort of Music, excited to the contemplation of celestial things. From Easter again to the first of November, after Vespers sung in our Church, and a Sermon heard, they repair to some appointed place of the Suburbs, or (in case hot weather hinders) to some Church within the City, there to perform the same Spiritual exercises. Besides, every Sunday, unless there be some preaching in our Church, the Litanies being said here in the morning, and a seasonable Sermon made after a plain familiar way, chiefly from some observations drawn out of the Gospels, those of the Brethren resorting thither are named, that are to visit the seven principal Churches of the City, and the three public Hospitals of the Sick at certain times that week. The care of all this belongs to the Prefect of the Oratory, one appointed out of our Priests; or to his Assistant: either of which are to see to the keeping of these Orders, and provide for the spiritual benefit of those Strangers that come in, whom likewise they are to instruct on Holy days in their personal attendance on the offices of piety to be performed to sick persons in the Hospitals; and also to choose out of the Brethren someone fit for some services of the Oratory, and especially a Rector; and to be careful, that in no wise these infringe that Constitution, which the Congregation thought good to deliver in these words:

“Let the Prefect of the Oratory by no means suffer the Brethren, who are chosen Officers therein, to intermeddle in any matter, or business belonging anyway either to the place it self, or the Constitutions thereof, which he hath not appointed them: for such authority or power they may not have. And furthermore, that nothing may be innovated hitherto observed there, especially concerning all weighty matters belonging to the Oratory, let the Prefect consult the President of the Congregation, who hath the same power to dispose of the affairs of the Oratory, as of the Congregation.”

Enough of this now, to show, after what way the many strangers, that more frequent the Oratory, are to be furthered in contemplation, and the love of Heavenly things. But our own, more dedicated to such a purpose, are especially to observe that which the Fathers, instructed by St. Philip have to this end thus decreed.

“Let every one have his set hours for meditation, wherein let him daily make greater progress, affecting and aspiring after God and things celestial; of which the Superiors, according to their Charity and prudence, ought often to admonish every one, and mind them of the benefit reaped from these exercises.”

Thus those of the Congregation have their set times wherein to sequester themselves for Prayer, and meditation. And besides the President to exhort them, whom they are to hear, they have the Priest also that is appointed to take the Confessions of our Order; who is wont according to his discretion either to quicken unto these exercises any that is too slow, or, when it is requisite, moderate any too eager.

But, by reason of the many other employments beneficial to themselves and their neighbors, they have no other time or space either of the morning, or day, appointed or prescribed them for prayer, but what every one at his own choice piously and religiously shall a lot for such meditations, and holy devotions. But, at evening, as hath been said, they are duly to meet in the public Oratory, then open for all, even Strangers, and inviting them to Prayer, whence it took its name. But concerning the order, and custom of the using Prayer, and discipline in the Oratory, and concerning the other pious Offices of the Fraternity, we shall treat below in the Appendix of this Chapter.

CHAPTER II

Of the Church, and the Divine Service.

The Priests of the Congregation, as being Priests in Divine things, are much in the Church, especially on Holy days. Some give the Divine mysteries to them that come; others, busied in hearing Confessions, quit not their seats from day-break till dinner time, unless forced by necessity. All the Priests say Mass every day, and the rest serve, especially those in Orders, who when Mass is to be celebrated more solemnly, and with Music, betimes in the morning descending into the Vestry, with a devout diligence apparel the Priests with the sacred vestments; and, present at the solemn Sacrifice, and performing several other duties, never depart from the custody of the holy things, nor from the Church, till all Divine Service be finished. As touching the things belonging to the Church, the laws prescribed to ours are these.

In our Church there shall be no Statues of the deceased, either of Marble, Brass, Plaster, or any other matter.

On Holy days both Mass and Vespers shall be always said in solemn manner. There shall likewise be solemn Vespers on the Vigils of Corpus Christi, on the Nativity of the Blessed Virgin Mary, and the Consecration of our Church on the twenty third of May; upon the Octave of which the same Office is repeated; and within it is renewed unto us the joyful memory of the departure of our Father St. Philip, viz. on the twenty sixth of May. Besides, within the Octave of Corpus Christi, the Vespers every day are to be sung.

Likewise every year on the twenty ninth of January is solemnly celebrated the Festival of the Holy Martyrs Papias & Maurus; and on the morning of that holy day Mass is said with a Deacon and Sub-deacon attending. The Vespers are sung with Music both on the Vigil, and on the day it self. Also on the Vigil the next days Matins and Lauds are to be said before Supper by our own Priests and Clergy; that the due honor be paid to the Patrons of our Church and Congregation.

But, on their Translation, which falls on the eleventh of February, though the same be observed, Mass and Vespers are not solemnly sung. The Feast likewise of St. Gregory, Pope, and Patron of our Church, on the twelfth of March is solemnly kept by us, both in the first Vespers, and at Mass.

We also particularly honor in our solemn Church Service those other Saints, with whose sacred Relics, or some more eminent things belonging to them, we have been enriched.

- For we honor with a Double Office, on the twelfth of May, the holy Martyrs Nereus, Achilleus, and Domitilla.
- On the ninth of July Paternuthius, Copres, and Alexander, Martyrs, who have an Altar dedicated to them, with a Semi-double.
- On the first of August the Martyr Pantaleon with a Semi-double. On the twenty first of October St. Ursula, and her Fellow-virgins, Martyrs, with a Semi-double.
- On the fourteenth of December Spiridion Bishop, and Confessor, with a Semi-double.

Now although ours in saying the Ecclesiastical Offices, except only the Vespers on Festival days, do not frequent the Church; yet they are wont to meet in Quire there, when any eminent Anniversary is kept; as on the day of the Purification of the Blessed Virgin Mary, for Candles; on Ash-Wednesday, the Principal Fast, for Ashes; on Palm- Sunday, for Palms; on the usual days in the Week before Easter at Matins, Mass, and the other solemn Ceremonies of that time. Also on the Feast of All Saints at Vespers; besides those used likewise for the Dead, and at the Matins too; as in the morning at Mass. Last of all on the night of the Nativity of our Lord Jesus Christ, at Matins, and Mass.

After these Festivals, now to speak of Funerals.

When any one of our Congregation dies, every Priest is to say three Masses for the party deceased: those, who are not Priests, shall repeat their Beads nine times; and in the place where the dead body lies shall be said the Office of the Dead: and if it be in the morning, a solemn Mass; if not, it shall be said the next day, a Deacon and Sub-deacon attending with six Candles lighted on the Altar, and four Torches about the Corps. The Office ended, let two of those lights continue by it till the burial of it. But, if he died in absence from the house, the Night-Office for the Dead shall be said by the Priests privately: but Mass solemnly, as before. Every year likewise within the Octave of All Saints a solemn Mass shall be said for all those of our Congregation that are deceased.

Without the consent of the President and Deputies Mass shall not be said solemnly (that is with a Deacon and Sub-deacon attending) for any strangers deceased; neither shall they ordinarily grant it, except the that died were a Prelate; or of eminent rank and quality among the Laity; or else very well deserving from our Congregation.

No Legacy shall be received by the Congregation for saying Mass for ever; unless perhaps there be some extraordinary reason, and by the full consent of the Fathers of ten years standing.

As touching the things which seem fit to be here set down concerning Confessions, we have these Orders.

That every weekday one of the Priests chosen for this work is to tarry in the Church to hear Confessions: but on Wednesday and Friday from morning till dinner time all are to attend there, and likewise on Holy days.

Yet is none admitted to take Confessions, without the consent of those Fathers, that have lived ten years in the Congregation.

CHAPTER III

Of the exceeding great benefit of the familiar Sermons, as well in the Church, as in the Oratory.

In our Church, every day, except Saturday, kept vacant, four of our Priests (unless it be a Holy-day, on which some one only preacheth) who are chosen out for this employment, each in his turn, fitting their expressions to the capacity principally of the vulgar, and pretending to no pomp at all, or vain popularity, recreate the minds of their auditors with a very beneficial kind of discourse, confirming their matter especially with examples, and approved histories of the Saints. For they are to avoid all difficult questions, arguing of opinions, and whatever better becomes the Schools than the Oratory. Now, he, who is to take care of this business, is wont at the appointed time to go down into the Church, and, among other things that are to be prepared, to set an Hour-glass by the Preachers Seat, and, when he sees eight or ten auditors assembled, to read some Book of wholesome precepts, or else composed of the sayings, and lives of the Saints; and, when fifteen, or twenty at the most are present, to give notice with a Bell at the usual hour, upon the hearing whereof, he that is first to preach hastens to the place, and, after he hath heard him that reads a while, goes up into a wooden Seat, some six or eight steps high, turns the half-hour-glass, which allots him his time, and, making no Preface, begins his discourse upon that subject principally, which was read out of the Book. In the midst of his discourse the Keeper riseth up to give notice again with the same Bell tolled louder; which done, another, who is to speak in the second place, hies him thither, and waits so long as till the first have finished his discourse. In the same manner just the third succeeds the second, and the fourth the third. Neither is any one of these allowed above half an hour; but, when need is, they are put in mind of making an end not only by a glass, but by a little bell.

The Sermons being done, a Sacred Hymn is sung with Music; after which he that spoke last invited them to say three *Pater Noster*'s, and three *Ave Maria*'s to themselves, and so the assembly is dismissed. But, on Sundays, and other Holy days, one of them, who have such days allotted them to preach on, after Vespers sung, makes a Sermon in the Church; who hath power to exceed the half-hour something, but not their established rules of discoursing already mentioned. On the same days from the first of November to the solemn Festival of our Lord's Resurrection, as also on Sundays in the morning, one of ours all the year makes a Sermon in the Oratory. But of this elsewhere; it sufficeth now to relate our Constitutions belonging hereto.

None of ours may be admitted to make a Sermon in the Oratory, without the consent of the Fathers that have lived ten years in the Congregation.

No Stranger is to be invited to preach in the Oratory, or Church, but by leave from the President, and the four Deputies.

CHAPTER IV

Of the constant form of Government of the Congregation of the Oratory.

Now we will lay down the State, and Form of our Congregation, that is never to be changed, as it is expressed in two decrees. The first of which is comprised in these words.

“Whereas heretofore our Congregation was by Divine inspiration so instituted by the Holy Father Philip Neri, as to be united only with the bond of mutual charity, not bound with any obligations of vows, oaths, or such like promises, as this always was, and, is his, and all the Fathers of the Congregation their unanimous meaning, that it should so continue; it is ordered, that, if at any time any of our intend to quit this course, and to bind the Fathers and Brethren in any bonds of vows, oaths, or promises, although these should prove the greater part, it may be in their choice, to go into what order they please, but that the other part, though in number for inferior, do enjoy all the goods of the Congregation in what place soever situate, so long as they shall continue in their first condition, and that they shall not be tied to give any thing of what is, or shall be, possessed, to that other part, that would change it. For so shall this Congregation be ever preserved in the Church of God, that is *circumamicta varietate*.” Thus far the words of the Decree; that from thence it may appear, that our Reverend Father in Christ could not be persuaded to lead his Sons any other way, who yet out of his Christian charity so extremely honored Religious persons, and out of his singular prudence knew that the holy institutions of so many Orders, as have been already founded, were abundantly sufficient to such as desired to tie up themselves by the bonds of vows for attaining the greatest excellency of Christian Discipline.

The other Decree is: “Lest, any, under colour of enlarging the Congregation, should destroy it, and that such confusion, and trouble may be avoided, which a multitude is wont to cause, and that those of the Congregation may be amongst themselves more strictly cemented together in the bands of love, which daily conversation begets and nourisheth; that also every ones inclinations may be more exactly discovered, and that all may more reverence those persons, whose worth hath been long known to them; it is ordered, that this Congregation shall not accept of any place elsewhere, nor undertake the charge of governing any other Congregation abroad; and, if any Colleges and Societies in other places shall procure our Rules, and desire to observe them, let them not be annexed to ours, nor their Priests accounted of the Congregation of the Roman Oratory. But let every House, or Body following our form, govern, and manage it self by itself, apart from others.

CHAPTER V

Of the Election, and Office of the President, and the four Priests Deputies.

For the governing of the Congregation, and taking care of the things belonging to it, first a President is chosen, whom we style The Father: next four Priests are made Deputies. Of the Choice, and offices of all whom the Congregation thus determines.

None shall be elected President, who hath not continued in the congregation fifteen years, in the which time he hath discharged the office of Deputy or Priest; and who is not at least forty years of age. The choice of the President shall belong to all the Priests of the Congregation; who, after their tenth year past, shall be admitted to giving their votes: but the Laics are to know that they have no power to elect the President, Deputies, and Prefects, but only to perform the duties appointed them by the Rule.

As well the President, as the Deputies, and other Officers may be chosen in their absence. That Priest, that amongst ours holds the first place next to the President in the Congregation, ought to preside as Superior in the Election, and absence of the President.

Now the Election of the President shall be after this manner. He that is Secretary shall give every Elector Tickets, in which are written, or printed the names of those that are eligible, to put one of them, which they please, into a Box; two, appointed to that end, looking on. Then, as every one is drawn out in the sight of those two, he shall be named aloud by the Secretary; and he shall be chosen President, in whole Election more than half the number of the Electors do jointly agree. This way of electing, till they thus agree, they many reiterate ten times; but, after the tenth Scrutiny, if still a greater part than half light not on one, let there be a compromise, namely, that only five of the Electors choose a President only out of those two, who in any of the trials formerly made have had the most voices. Which is shown by an instance: For, if two, or more an eighth, and others a seventh; then, refusing all the rest, the Electors are to choose out of these only. But the Electors themselves, the five Compromisers, who have the power of choosing a President, are only to be elected by a major part of voices of the Congregation, not required that each have more of the electors voices than the half: and let them be taken out of those, that were not in nomination at the first election. For these two at that time have no right at all to any such election, but are deprived of both active, and passive voice, as it is called.

If at length, when the papers are drawn, the Compromisers be even, let him be chosen President, who by his place in the Congregation precedes the rest of his Competitors.

The office of President is to last three years; and may, at the pleasure of the Congregation, be confirmed every third year. He shall come and sit down at the same table with the rest, unless sickness hinder.

He is to have nothing singular, either, in the Church, at Table, in Bed, at home, or abroad; except the chief place, and a Laic of our own appointed him by the Deputies to perform any service he commands.

As for the estate, and good of the Congregation, he is to manage them carefully, and to provide things necessary for diet, and apparel for ours. To the poor or others, who are not of our Congregation, he may give the value of one Crown every month. For any greater sum, as oft as there shall be occasion of such disbursements, he shall ask the consent of the four Deputies: and (if it happen to exceed ten Crowns) of the whole Congregation.

The same let him observe in other extraordinary charges of any work, or other business, and in all things no way belonging to the provision, or daily use of our House.

The chief power of governing the whole Congregation, and taking care of all things that concern it, is to be in the president; for to him only shall belong the assembling, when need is, the Congregation; the proposing things to be debated; the seeing good orders executed; the taking an account also of things done, or to be done, by any of ours, to whom any office, or charge in what manner, or place soever, is committed, and the looking that all things be duly performed. To this end he shall call the Congregation of the four Deputies at least once every week; without whose consent he shall do nothing that relates to the public governing of the house, and the choosing, or removing Officers. For, all the other Officers, and servants, who are to continue for three years, shall be chosen by the President; and the four Deputies, except the Confessor, to be chosen by a major part of the Electors in the Congregation immediately after the President, and Deputies being elected: for none of these may undertake that charge.

The Prefects over the several employments of the House, whom we term Officers, known sufficiently by their titles, are these that follow:

- The Priest for Confessions.
- The Corrector: one of the Seniors, who privately reprehends the faulty.
- The Priest; who, looks to the managing the household business according to the appointment, and direction of the President.
- The Prefect of the Vestry, to whose paternal care those assigned to the service of the Vestry are committed, as all the other Laics are to the Priest.
- The Keeper of the Vestry.
- The Prefect of the Oratory, and his Assistant. The Prefect of the preachers in the Church. The Prefect of Ceremonies.
- The Prefect of the Music.
- The two Entertainers of Guests.
- The Monitor of the Prayers that are to be made for those recommended at the Table every evening.
- The Prefect of the Novices.
- The Keeper of the Stock money.
- The Procurator of the household affairs, and his Assistants.
- The Library-keeper, and his Assistant, who are not to permit books to be taken out of the public Library.
- The Attendant of the Sick, and his Assistants.

- The Prefect of the buildings, and his Assistant.
- Two Prefects, for correcting the errors of those that read at the table.
- The Prefect of the Apothecary's shop, and the Apothecary.
- The Receiver, and Dispenser of moneys.
- The Keeper of the household goods.
- The Keeper of the Pantry.
- The Keeper of the Wine-cellar.
- The Keeper of the Refectory.
- The Porters.

All these the Congregation particularly admonisheth by this constitution.

“Let none refuse any Office imposed by the Congregation, or the President, and Deputies, but accept it with all submission of mind. And, if he conceive he ought for some reason to refuse, after he hath with befitting modesty declared his opinion once, or twice, and the President, and Deputies approve it not, he shall without any further excuse undertake the office enjoined him.”

But, as touching the Deputies to be chosen at the same time with the President, thus it is.

After the Election of the President, shall be chosen assistants to him four of the Priests that have lived in the Congregation ten years since they were admitted to their first probation; and they have power of choosing out of the whole Congregation; by whole consent, as was said, the President shall do all things, which he thinks concern the public government of the Congregation.

By the same Priests then (all of ten years standing) in the same manner as above, but proceeding to a third scrutiny only, shall four Deputies be chosen; each apart, in the same Congregation: but, after a third scrutiny, without any compromising, let those two be chosen, upon whom the most voices in these three votings shall light. But if more than two, as having equal votes, happen to be thus eligible; only two, the rest rejected, can be elected: namely those, who of course precede the other in the Congregation. For example; If, after the third scrutiny, one have an eighth number of voices, and another a seventh, the rest not so many; we say, these two are to be preferred to the office of Deputies by scrutiny, the rest being utterly ineligible. And, if many have a seventh number; he likewise shall by scrutiny be chosen out of them, excluding others, who takes place in the Congregation. If the votes for the two to be elected be equal again, let him in like manner be taken for Deputy, who of course is wont to go first amongst us.

One of the four Deputies of the three years past, (For every ones office lasts three years) or, if it be thought fit, two, may be confirmed for three years more; but after can be confirmed no longer.

Out of the Deputies also one shall be chosen Secretary by consent of the Deputies themselves; who shall write down in a Book made for that purpose all the things decreed by the general Congregation, or by the President, and four Deputies, and write Letters abroad upon occasions. But all letters, that contain business, are to be transcribed into another Book.

Besides; when a President dies, or goes out of his office, the Deputies are to admonish the foresaid Senior, who in the mean time executes his place, to summon those that are to be called to the election of a President. And, if he neglect to do it, they shall do it themselves.

If, no man dissenting, the Deputies shall think fit to grant unto, or impose upon, the President, for some just cause, a cessation from his office; four of the Priests of ten years standing shall be called in. And, if they also approve of it, let them call a Congregation, by which let him be deposed, and a new President chosen after the manner aforesaid; yet still keeping the same course in deposing a President, as is appointed to be observed in ejecting others.

Every year in January one of the Deputies, with another that is no Deputy, shall take a particular account of all the expenses of the whole year, and, being cast up, shall rehearse it in a public Congregation; that the disbursements of the former year may appear to all, and every one may see, whether any debt be contracted, and what the Stock and goods of the Congregation amount to.

CHAPTER VI

Of admitting Persons into, and ejecting them out of, the Congregation.

The Fathers of the Congregation, following the practice of their excellent Founder, the Blessed Philip, would have none received for members of their Body, but persons of good life, very fit and as it were naturally disposed for their Rule: the Decrees running thus.

“Let none younger than eighteen, or older than five and forty, be admitted to their first probation; nor such as the Canons except from Orders, unless they mean to continue altogether amongst the Laity; none sickly; nor such as have been of any Religious Order; none, but persons well reported of by all; who have been frequent auditors at the Oratory, and present at the Prayers, and often wont to confess to some of our Priests, and who have made trial of our Rule. Yet, in all these, if the Fathers, that have lived ten years in the Congregation, so please, there may be a dispensation.

Two Priests shall be chosen by the Congregation, who are to be very careful concerning those that are to be admitted into the Congregation, that, before their admission, their life, and manners be strictly looked into. To this end they shall often confer with them, converse with them; and, not herewith content, inform themselves likewise from their Country men, amongst whom they have formerly lived. And the two, that are chosen, are to report the information, that they have touching them, to the Congregation being assembled again, if it any way concern them to know it, before they privately pass their votes.

Besides the two Fathers, who (we said) were to be chosen for that work, other Fathers likewise shall diligently inquire into the things before spoken of; and examine, whether they come disposed to continue constantly to their lives end in the Congregation, on no other ground, but the serving of God, and observing the rules, and constitutions of the Congregation, which therefore the Fathers, before their admission, shall offer them to be read, to the end they may the more advisedly deliberate on the whole business.

But how those that are to be admitted should dispose of their estates, and domestic affairs, is shown in the eighth Chapter. For, before they be admitted to private suffrages, they must be in a readiness to live and dwell with us, lest, being so admitted, they live out of the Congregation, except for some few days, at the most fifteen.

Those admitted to the first probation shall not presently be reckoned among the Novices, but live a month in our House as guests, in that space the better to learn our customs, and deliberate more maturely; and on the other side to try them, whether they be ready to obey in all things, even in the meanest and most difficult: Whether of themselves they be inclined to the exercises of holy meditation, and of the Sacraments; not contentious, not obstinate, not proud, and refractory in any matter against their Superiors, or Inferiors.

If they make a good proof, after a month their names shall be set down in a Book appointed for that purpose, and from thence shall their first year of probation commence; in which years space, if their conversation be virtuous, and laudable, they shall continue two years in a second probation; otherwise they shall be dismissed by the President, and Deputies, whose office it is to admit to the first, and second, probation. And at three years end, if in like manner they still retain the esteem of having lived virtuously in common, they shall be voted worthy to be members of the Congregation. To this therefore by private suffrages they shall be associated, and may afterward be chosen into all offices, except that of President, and Deputy. But power of choosing others they shall only have at ten years end; unless, by consent of the Deputies, the President upon some grounds think fit to defer it.

And if any of them, upon no other cause intervening, but forgetfulness, or modesty, require not at the due time, what he might easily obtain from the Congregation, when he shall be registered in the Catalogue among ours, let him be reckoned as incorporated from that time, wherein the usual three years, or ten years, shall be expired. The admitting into the Congregation, and to all the offices above mentioned, shall belong to the Priests of ten years standing, and shall go by the major part of voices: but the admitting to the first and second probation, as hath been said, belongs to the President, and Deputies.

None can be expelled the Congregation, unless first all the Priests that have lived ten years therein (reckoning from the day wherein they were admitted to their first probation) meet together, and every one give his vote, and that two parts of three determine it to be done. And, if the Priests cannot

equally be distributed into three parts, then the proportion shall be observed that is of eight to thirteen, or to fourteen: so that, for example, whether the Priests be thirteen, or fourteen, two thirds thereof shall be eight.

None may be expelled the Congregation, but for a reiterated, and criminal obstinacy; or some heinous offense; but, what are so, it shall be stood to the judgment of two parts of three, accounting them as before.

CHAPTER VII

Of the breeding up of the Novices.

Those that are admitted to the first probation, whether inferior Clergy, or Priests, are committed to his care, who manageth that office in the Congregation, till, the three years being expired, they are reckoned amongst ours. He directing all unto the good of souls, besides that special quest after virtue, which ours principally ought to possess, takes care to propose certain other things, which have hitherto been constantly observed: as namely.

- That they serve every day at Mass.
- That, at the appointment of the Superior, they abstain from the study of Sciences; which studies are to be moderated in the first place, that, endued with Heavenly wisdom, they may learn to love, as to these, to be nothing accounted of.
- That, they come immediately to the Refectory upon the Bell giving notice, and there, according to order, perform the office of Servitor, or Reader.
- That all of them serve, or read, daily, or weekly, both at the first and second hour of dinner, or supper: but they, who are Priests, use only to attend at the first hour in the morning.
- That in like manner they read in the Church before the Sermons, as every ones appointed week falls out: that they be present at the, and likewise take care that nothing usually observed be at such time omitted. And this custom of attending, and reading, let those also, who are associated, still observe, till they be of ten years standing, or thereabouts, as the Superiors, viz. the President, and Deputies, shall think fit.
- When the Sermons are done (two of which, or at least one, every day they are to hear) that they may also something attend their health, let them recreate themselves with a walk.
- At Evening let them come to Prayer in the Oratory.
- After dinner and supper, for recreation, let all of them for an hour accompany together in the same place with the rest; and there laying aside all severity with a pleasant behavior, yet modestly, so demean themselves, as that none, though but in jest, touch his fellow.
- If the Porter brings any of them word, that one inquires for him, let him repair presently to the gate, there dispatch his business in few words, bringing in no stranger into his chamber, or at all into our house, without acquainting the Superior.
- Let them neither go out of the house, nor go forth alone at naye time, but be his leave also.

- Let them manage or undertake no business of Stranger, or any other, which are forbidden to those that live in the Congregation, either by custom, or statute, without the President's permission.
- Let them on Holy-days scarcely upon urgent necessity quit their attendance on holy things, or leave the Vestry.
- The Altar, which any one hath the charge of, according to the change of the Church-Solemnity let him dress up, as suites best with the time.
- Thrice a week let them confess their sins to the Confessor appointed, and those, who are no Priests receive the Blessed Sacrament, as he shall direct.
- Let them take care, if in anything they err, on their own accord to submit themselves to correction.

As touching the Congregation, before which they are to appear, and declare their faults, the constitution is this.

The Congregation for the faults of the Novices, that is, those, who have not yet lived three years in the Congregation, whether they be Priests, or inferior Clerks, shall assemble, if it may be, every week, namely that they appear before the meeting for general Confession: but, if some week there happen no such meeting, let all the Novices assemble themselves privately before him, to whose care they are committed.

Sometimes also, instead of the aforementioned accusation, they are wont, met together, to use the reading of some approved author, by which, through discourse, and conference about Spiritual matters, they may as it were by turns be seasoned with most profitable instructions.

CHAPTER VIII

Of the principal Customs amongst us.

For the cultivating her Children's minds with a more Heavenly discipline, and the better conforming them to true Christian Piety, the Congregation chiefly lays down these Decrees.

Thrice a week let every one confess his sins to the Priest chosen for that purpose (unless one be upon good grounds sometimes permitted by him to do otherwise.) Yet the Fathers, so instituted by St. Philip, do much approve, and commend this custom as very beneficial to eternal salvation. In like manner let him so often prepare himself to receive the Eucharist; and, if his Confessor think fit, receive it.

The Congregation for faults (as they call it) meet once a fortnight, at which not only Priests, but all of the Congregation, Clergy and Laity, shall be present; where from the lowest to the highest every one accuseth himself upon his knees of some offense, though it be a shall one, committed by him in common conversation; and, whatsoever he hath displeased another in, asks pardon of him. Yet, in this public accusation, no mention is made of such secret faults as are meet only to be confessed privately to the Priest.

No Priest, who hath not been full ten years a Priest in the congregation, may be the corrector of others.

So, on the day appointed all being met together, the President, as the custom is, first by solemn Prayers invoking the Holy Spirit, that Priest, who in his turn is to correct the rest (for in this office they use to take their turns) called forth sits down in a seat at the President's right hand, and making a short speech before, for the better enflaming their minds towards God, in the spirit of meekness performs the duty of Corrector: and, while he corrects those of the clergy, and Priests, he remains uncovered; which he useth not to be, when he reproveth the Laity. He stands bareheaded likewise in his admonishing, and correcting, the President.

The Laity, and inferior Clerks, when they have accused themselves of their faults, after correction, and a very short admonition from the President concerning some vicious custom to be amended, or commendable to be retained, presently depart. Next all the Priests, who are as yet Probationers, accuse themselves: these likewise going away, the rest of the Priests take their turn, who, having accused themselves, and received correction, the President returns thanks to God in the accustomed Prayers.

There is to be prescribed a Form of Penances, as it is termed, which, in the enjoining them, it shall not be lawful to exceed. And these written in tickets the same day, that the faults are acknowledged, at evening in the Refectory at the end of supper let them be distributed to every one out of a bag.

After this distribution, as it falls out, let every one in order, and openly before all, read his own penance.

Besides this, as is said before, one of the Seniors shall be chosen to perform the continual office of Corrector. Who is privately to correct every one of the Congregation, even the Deputies, and President: which duty notwithstanding he shall discharge with all meekness, and lenity of mind, considering himself (as the Apostle faith) lest he also be tempted; so that he seem to endeavor more to reform himself, and his own life, that by this means he may reduce his brethren to a better course.

Last of all, the care of the discipline of the House requires, that that week, wherein there is no public acknowledgment of faults, all the Lay-persons of the Congregation do meet before the Priest to whose charge they are assigned, to be by him instructed, and gently directed in observing the way of eternal salvation.

Furthermore, to the end our be none of them infected with covetousness, or corrupted with ambition, and that by degrees they neither cast off modesty, nor rashly usurp authority, provision is in some kind made by these following Constitutions.

To the end, all who are admitted into the Congregation may more disengaged give up themselves to God and Divine matters, they are in the first place to look chiefly, that by no means there by any difference about the estates they enjoy; and they are to know, that their yearly profits are to be laid out in such pious uses as they think fit, and nothing to be hoarded up; that so none of the Congregation may set his mind upon getting of riches; nay every one according to his ability is to contribute liberally out of his

estate, to the common use, and benefit of the Congregation. Which thing hath hitherto been so carefully observed by our Fathers, that, if any one through poverty hath omitted the paying of the rate appointed, as soon as he is any way more enabled he hath not neglected to supply and make it up; so fitting and reasonable hath it always seemed to them to war every one at his own charge; and to abstain from the means of the Congregation, as from another mans estate, wherewith she is especially to maintain those of hers who have nothing to live on. Nor may the Congregation therefore be thought to use a command over any ones money, whilst she requires only the set proportion for every ones diet from a cheerful giver; and this too only where their estate will bear it.

The President and Deputies may likewise remit part of the means allotted by any one, or all of it; if upon any ground they think fit so to do.

Those of the Congregation are forbidden to meddle with all secular business; unless when some upon a necessary cause is appointed them by the President, and four Deputies.

None of ours may (though requested) profess under any Congregation or Society out of the house, or undertake any charge whatever without leave of the Congregation.

Whereas there are many in the Church of God, who either do, or conveniently may, employ themselves in taking the confessions of Nuns; therefore, that none be drawn away from the particular design of the Congregation, it is decreed, that none of ours oblige, or apply himself to the hearing the confessions, reforming the manners, and managing the business of such. The same we say of Seminaries, Colleges, Congregations, Societies, or Universities, and the intermeddling any way in their affairs.

No Bishop, Prelate, nor person admitted to any dignity whatsoever, may be received into the House of the Congregation to tarry, and dwell there with ours, though but for a certain time.

In no wise at any time may they sue for, or accept, any Ecclesiastical Benefices: but may keep those they had formerly, if they do not require their personal residence.

None may take any dignities, but upon the Popes command.

None without the Presidents, and the four Deputies consent may frequent Courts, nor seek after offices, or livings for himself, or others. None may have a servant of his own; if any one be in necessity, he shall acquaint the President therewith, who together with the four Deputies shall provide them what is necessary.

None shall suffer boys to come into his Chamber, unless they be brought in by others, who are present as witnesses; others let them very sparingly admit, but rather being called let them go down to them. None may be admitted to any Ecclesiastical Orders without the consent of the Priests that have lived ten years in the Congregation.

The same holds for preaching publicly, or hearing confessions, as elsewhere is said.

None may put a Book to the Press without the Presidents, and Deputies leave.

No Statute shall be proposed to be confirmed by the Pope, except the Priests of ten years standing first consent thereunto.

When any universal Law is to be made, let all the Priests of three years standing be present, and have their votes in the consultation; but in the decision only those of ten years standing.

When anything is proposed to be done, let the Fathers beforehand have a public, and free consultation about it; then after some days their private votes shall pass concerning it; unless perhaps the necessity, benefit, or sometimes also the meanness of the matter require, that it be dispatched presently after consultation by their private suffrages. But, as hath been said, though all the Priests of three years standing be admitted, and have a vote in the consult; yet those only have votes in the decree, who are past their tenth year.

CHAPTER IX

Of their apparel, and familiar converse.

Moreover, for the external modest behavior of ours, we exhibit these Rules, and Observations. Let not them be wanting to apply them also for obtaining internal virtues.

Let none of the Brethren, or Fathers in their apparel wear any silk, except a short close Cap upon their Crowns, for keeping their head warm, and a lining to be sewed to the inside of their hat.\

Also the fashion of clothes used by the Secular Clergy shall always be observed.

The Laics shall wear a Cassock down to their knees, and a Cloak somewhat longer.

Those that are clothed at the House's charge, as oft as need is, are to go to the Priest, or, in his absence, to the President, and acquaint him what they want; and let them, when appointed to relieve them, with all charitable affection satisfy their requests.

In all their apparel, gait, discourse, actions, and gestures let them observe a decorum, and every one behave himself with all modesty; but let none of ours show himself in any action of his singular (as it is called) from the ordinary sort; or in his carriage differ from the common course of honest, and plain persons.

And, though it be a peculiar custom with us, that (in honor preferring each other, and obeying one another) every one desires (for abasing their minds) to take the lowest place; yet, lest the order of precedency, and ages, especially in sitting, and going together publicly, and other such like actions, should be confounded; those Priests, who are the Seniors, shall precede: yet so, that, if any of the inferior Clergy of three years standing be promoted to Priest-hood, he be preferred before the Novice-Priests, namely those, who have not lived full three years in the Congregation. And the Laics must always come after the Clergy.

After Dinner and Supper all persons of the Congregation are to stay together in a place appointed, for the space of an hour, after which let all depart to their Chambers.

- The Senior Priests shall take their choice of the Chambers that are void, unless the President and Deputies shall appoint otherwise.
- None under ten years standing in the Congregation may go out of the House without the Presidents leave: for after three years standing to that time the President either himself, or by some other, is wont to take the particular care of these (especially such as are not yet Priests) for their progress in virtue.
- None invited out of the House to dinner, or supper may go, without the Presidents consent.
- No Stranger, without the acquainting the Superior, may be invited to dinner, or supper; much less to lodge in the house, but by the joint consent of both the President, and Deputies.
- None of the Fathers, or Brothers may invite any Stranger to any of the country Farms belonging to the Congregation, nor entertain him, to continue there with him, but by consent of the President of the Congregation.
- None shall have leave from the President to be absent from the Congregation above a month, whether he go into his Country, or elsewhere; except the Deputies likewise consent thereto.
- None of the Congregations shall be Sponsors for any either in Baptism, or any other Sacrament.

To these may fitly, and pertinently be added likewise some things, which being by long continued custom received, and allowed, are strictly observed among us.

As:

- At Evening in their several weeks all the Priests say Litanies in the Oratory.
- At the Sacrifice of the Holy Mass not only all the inferior Clergy, and Laity daily serve, but many Priests (to be commended for it) use to be attendants.
- At table, besides the Laity and inferior Clerks, who constantly serve by turns, all the Priests likewise, on their several days at the evening, do attend.
- Some of ours also often repair to the Hospitals of the sick, there by their labor to help the infirm.
- If any fall sick in the house, all often visit, assist, comfort, attend on, and confirm him very carefully.
- When any one is near his end, upon notice given, all come together both Priests and others, unanimously to implore the Divine mercy for the dying person.

If at any time one offends another in word; when the matter is decided, at evening in supper-time he kneels down in the midst of the Refectory, and,

accusing himself as guilty, he craves pardon of him whom he offended; then the other rising up, and doing so likewise, at least takes the fault to himself, as giving the occasion thereof: But he that did the wrong is enjoined by the President due penance, which is sometimes a slight one, sometimes none at all.

The Penances usually imposed on the faults confessed twice a month in the Congregation are commonly such as these. Kissing the feet of the three first, or last Priests at table: Saying in the middle of the Refectory in a low voice, with their arms extended, the Psalm *De profundis*, or the Psalm *Miserere*, joining their hands: taking the lowest place at table: eating their meat sitting upon the ground: begging on their knees the auxiliary Prayers of those that come into the Refectory: or begging them for the expiating their sins at least by repentance before their death: the craving of every one, as they sit at supper, something as an alms, before their own sitting down at table: serving at the second table; or performing at it the Readers office: saying their Beads for the Pope, or the Benefactors of the Congregation, or for those of it that are dead: visiting the sick in Hospitals, and the like.

CHAPTER X

Of the Refectory, and their Dieting together.

In the last place the ordering of the Table in the Refectory, and sitting it for pious converse, comes to be insisted on; where all ours have both the same quality, and same portion of meat, and drink: It is read sometimes at supper in Italian, by the President's or Priests appointment, set down much what after this manner.

As soon as notice is given of dinner or supper-time, every one giving over his employment, and work, repairs to the Refectory. He is silent as he goes to, and also as he comes from, the table to the place where ours are to meet for recreating their minds.

At his first entrance bowing his head, he doth reverence to the sacred Image before him; then with the wonted expression of respect saluting the company; every one modestly, and silently stands in his place near the table, neither out of curiosity looking on the dishes served up, nor on others coming in.

The President, or he that in his absence supplies his place, after he hath tarried a while till all may come from their chambers, with a plain and distinct voice blesseth the table in the form prescribed by the Holy Roman Church; and the President sits in the first place; then the rest, as every ones order is in the Congregation. If any one come late, yet so, as before the Latin lection be ended, standing near the door, he saith Grace to himself, and making his reverence to the President sits down last after all the rest: for out of honor, and respect, the President hath his place in his absence kept empty on purpose at the table, but none else. But, after the Latin lection at table, he may not come in, till the cloth being laid again, they be called by the wonted signal to the second Table; that thus all may be present both at benediction, and giving

of thanks. Yet Confessors are excepted, who on Holy days have leave to come to dinner, after the reading at the table is ended. At the beginning of the meal none toucheth any thing on the table, till the President prepare himself to eat (who, before he begins, hears about two verses of the reading.) Likewise care is taken, that there be not much noise made at the beginning.

They are all to be content with what is set before them at table, asking for nothing more, nor of themselves bringing ought without the Presidents, or Priests leave; who shall freely bestow, and provide what they judge necessary, and fitting for everyone. If any one want some of those things usually brought, and served up to the table, he himself may ask the Servitors for it, though this better befits him that fits next to him.

At table silence is always observed, unless some exception hinders: for liberty of speaking is allowed to him, that propounds, or those that answer, for explicating a doubt.

Allowed also to him, who after supper mentions those that are to be recommended to the Prayers of the Congregation: last of all to the President, and Priest, when any thing falls out which may neither be committed to the Reader, nor ought to be deferred: else the law of silence is to be observed, whereto even the President himself is obliged.

None may read Letters at the table, nor may the Porter bring any, or carry word thereof to any, whilst eating. If there be any urgent necessity, the Porter, acquainting first the President, or Vice-President with it, by his permission dispatcheth it. The fame he is to observe till they come from the Refectory to the place where, for recreating their minds' all are to meet together.

After meals the cloth taken away, as soon as the President riseth, all rise and going forth stand near the table, so that, if it may with convenience be done, those who sat lowest stand in the midst, and those who sat in the middle, stand lowest, all standing in their due order. Only the President for dignity's sake is a little further distant from the rest. This is the posture, and order, wherein they use to give thanks; which done, they go by couples out of the refectory; so that he who at table sat next to the President goes out with him, and afterwards the rest, in the same order.

None may tarry at all in the refectory, or the Porch adjoining, any longer than whilst they wash their hands. The Reader, and Reading at the Table.

Not the body only, but the mind too is to be furnished at table with its proper food. Therefore, before other books, the Holy Bible is there read; then some kind of pious Commentaries, or piece of Antiquity; last of all, at the Superiors pleasure, another book, wherein either the approved histories of the Saints, or some profitable instructions in Italian, are contained. The Reader, before dinner or supper, makes himself and the books ready for reading on the desk; where he stands bareheaded, whist prayers are said at the table: and having pronounced the verse, *Jube Domine benedicere.* and tarried till all be set, sitting down himself with his head covered, and held upright, he reads aloud, distinctly, and plainly. The whole reading being discreetly

distributed into its parts, he ceaseth not reading of the last till commanded by the President; nor doth he command him till above half dinner, or supper be past. The rest of the time at table is spent in putting a question, as the manner is, and clearing it by answers. The Reader is not only at table to read the aforementioned Books, but to invite them to the putting of some doubt: likewise every week once at least to rehearse the names of our Benefactors; lastly to publish whatsoever he shall be enjoined, either in word, or writing by the President, or Priest. For, he may neither read, nor pronounce any thing more, than what is by them imposed upon him. The Reader, when corrected, is to repeat the Correctors words with the same pronunciation of the syllables as he gives them: and the Corrector chosen for this purpose is to take care, that he only modestly correct the word mistaken, without the interposing any other words.

When he hears the President say, *Et reliqua*, the Reader gives over. Then saying the verse, *Tu autem Domine miserere nobis*, and giving notice aloud to the Priest, who, in his turn, is to propose some doubt, he goes down, and making an obeisance to the President sits down to meat.

Doubts to be proposed at Table.

After reading presently some one of the Priests (for all of three years standing in the Congregation are wont to do the same) every day, morning, and evening, propounds something out of the Scriptures, or Morality, or instructions for right informing the mind, and conscience, that may be questioned, or disputed: but avoids the putting any thing difficult, obscure, or too curious, to which all are not able to speak. Yet if at any time one make no other answer, save that he stands to the common judgment of the rest, it is rather to imputed to modesty, than ignorance. And he that is to do that office, when his day comes, proposeth the question of himself, though the Reader, according to the custom, do not advertise him; yet, if any stranger invited be at the table, not without the command of the President, or his Substitute, for then, the Reader is not, as at other times, to put him in mind. If the Proponent be absent, he is to succeed him, who useth to sit next him at table. If any be long e're he propose the case, either through forgetfulness, or neglect, coming unprovided, the President is either to demand it aloud of him, or to mind him thereof by the whisper of some one that sits near him. The difficult questions proposed at Table are usually two: every one speaks to one, or other thereof; but the proponent in the last place, to remove all doubt, makes a premeditated answer to both. The first Answerer is to be he that sits next below the Proponent at table; then the other Priests of full three years standing in the Congregation in like order. Let the answers (which are to be very short) have nothing of flourish, and ostentation: for the doubt is proposed as it were in the name of the whole company, to have it explained; that every one, even the proposer himself, may answer to it, as a Scholar, examined by his Master.

An Appendix.

Lastly; Concerning the Constitutions themselves it is ordered thus.

If there be any thing doubtful in our Constitutions, the President, and Deputies shall clear it: yet by no means may they change, or impair them, nor in any wise innovate, or make new ones.

An Appendix to the first Chapter purposely set by itself.

In the Oratory every day at evening, upon tolling a Bell, a lamp and candles being lighted, and an hour-glass set upon the Altar before the Image of our Blessed Lady, from the solemn Feast of our Lord's Resurrection, till the first of September, the hour before Sun-set, and from the first of September to the Feast of Easter the first hour after Sun-set, is appointed for Prayer: but on Holy days, from the first of November, the second hour too; for then there is both a Sermon, and Music.

Now the manner of the Prayers is this; after they have spent half an hour silent in mental Prayer, as it is called, the Sacristan lighting the rest of the candles upon the Altar, and giving notice, the Priest, whose week it is to officiate, begins the Litanies, alternately with him recited by the company assembled, excepting the following prayers pronounced by him alone: Who, when he comes to the Prayer for Peace, which begins, Deus a quo sancta desideria etc. presently two of the Brothers, or Priests of the Oratory, taking from off the Altar two little pictures of our Blessed Savior first give them to the Priest kneeling to kiss: he kissing them both, and saying on the one side, and the other, Pax tecum, they bowing their heads answer, Et cum spiritu tuo: and afterward offer them to be kissed by all that are in the Oratory, with the like salutation [Pax tecum] a the Priest used. The rest of the prayers in the mean while being ended, he desires them all aloud to pray to God for persevering constantly in his worship and service, saying to themselves five times the Lord's Prayer, and the Angelical Salutation: his words are Petamus, quaso, nobis in divinis perseverantiam, recitantes etc. Let us I beseech you, beg perseverance in things spiritual, rehearsing etc. These Prayers ended, he again desires them to repeat them both again twice for the Pope, Cardinals, and other more eminent Priests; for the concord of Christian Princes, propagation of Faith, extirpation of Heresies, and for obtaining the conversion of wicked livers. Then again to recite them once more for the brethren of the Oratory that are deceased, begging for them eternal rest. Afterward saying the verse, Dominus det nobis suam pacem, he repeats an Antiphon of our Blessed Lady, either Salve Regina, or some other best suiting to the time. At last they, who with these sacred Images have saluted first the assembly, and then mutually themselves with the kiss of peace, relate to the Priest what things they have received from them to be at that time recommended to their prayers; who thereupon intreats all that they would be pleased to say one Pater, and Ave, for those particulars, and five times invoke the most Holy Name of Jesus. Which done, so soon as he hath

pronounced the verse *Divinum auxilium maneat semper nobiscum*, and all have bowed themselves even to the kissing the very ground, the Assembly is dissolved.

This is the constant order of the Prayers, excepting Mondays, Wednesdays, and Fridays, and the whole week before Easter: for on these days, in memory of the scourging wherewith our most innocent Lord Christ Jesus for our sakes was punished, they all whip themselves in the Oratory. And the custom, and manner is (unless these days be Holy days, or fall in Easter week) that after half an hours mental prayer (as they call it) made secretly, straight some of the Keepers, or Officers of the Oratory distribute whips made of small cords, full of knots, put forth the children (if there be any) and carefully shut the doors and windows, and extinguishing the other lights, except only a small candle so placed in a dark lantern upon the altar that the Crucifix many appear clear and visible, but not reflecting any light, thus make all the room dark. Then the Priest in a loud and doleful tone pronounceth the verse *Jube Domine benedicere*.

“The Passion of our Lord Jesus Christ be ever in our hearts. “Remember, Dear Brethren, that our Lord Jesus Christ was for us sold, betrayed with a kiss, let first to Annas, then to Caiphas the High Priest, and at last to Pilate into the Judgment Hall, where he was bound to a Pillar, and Scourged; crowned with a crown of thorns, and clothed with a purple vesture; buffeted, and spit on, and delivered to the Jews to be crucified; brought to Mount Calvary, and crucified, and with him two thieves, one on the right had, the other on the left; and when he said I thirst, they reached him vinegar, which having taken he said It is finished, and bowing down the head gave up the ghost.” [Here every one with his fist beats his breast] “Afterward one of the Soldiers with a spear pierced his side, and straightway issued out blood, and water; and being taken down from the Cross, he was buried in a new tomb; and the third day rose from the dead. *Tu autem Domine miserere nobis.*” They answer; “*Deo gratias.*” Then follows: “Serve the Lord with fear, and rejoice unto him with trembling: *Apprehendite disciplinam* etc.”

At which words taking their whips they scourge their naked bodies during the time that the fiftieth Psalm *Miserere* with the *Gloria Patri*, etc. and the 129. *De profundis* (at the end of which is said, *Requiem aternam* etc) be devoutly by turns recited: Likewise during the prayers, *Fidelium Deus omnium conditor, & redemptor* etc; and, *Deus qui culpâ offenderis* etc; at the conclusion of which, upon a sign given, they end their whipping. Then the Priest requests them to repeat the Lord's Prayer and Angelical Salutation five times: after that, twice for the Pope etc; and once for the faithful departed etc; so as they are wont to do on other days, when they use no disciplining. Meanwhile in this space they all put on their clothes in the dark, and in silence. After this they say by turns the Song of Simeon, *Nunc dimittis fervum tuum Domine*. In the meantime the Keeper of the Oratory makes him ready against he hears those words, *Lumen ad revelationem gentium* etc; when opening his lantern he lights the candles anew. The Priest who officiates goes on

praying, *Da pacem, Domine* etc; and, that prayer being ended, *Deus a quo sancta desideria* etc. the holy Pictures are presented to be kissed in token of peace, after the same manner, as on other Feria's. Meanwhile the other prayers following being added, he that prayeth faith, *Dominus det nobis suam pacem*: to which they answer, & *vitam aeternam*. Amen. In the last place they salute the Holy Virgin Mother of God with an usual Antiphon, such as befits the particular season of the year: and so the rest, as in other Feria's, wherein they use no whippings at all.

The Exercises wherein they are employed on Sundays.

On Sundays the Sacristan, or some of the Keepers, betimes in the morning opens the Oratory doors; the Reader prepares to read in some book of some good subject and profitable discourse, till, the company increasing, the Prefect, or his Assistant, all kneeling down, proposeth something for their pious meditation: after this he goeth on with the Litanies, and other prayers, as is every day the custom there at Evening to do. These ended, some one of the Priests, that are not then appointed to hear confessions, making a Sermon upon the Gospel for the day in a plain style, and not above half an hour long, exhorts his auditors to the avoiding sin, the keeping up good customs, and in fine to the conserving all piety. The Sermon ended, and the Lord's Prayer and Angelical Salutation rehearsed, the Prefect asks, whether any of the company knows any of the Brethren sick, that he may presently dispatch such as are appointed, or as he likes best, to visit, and comfort the party languishing, relieve his sadness or want, exhort him to the confessing of his sins, and the bearing his pain patiently and cheerfully. The sick Brothers name, and dwelling is writ down in a table, that the offices of visiting and praying for him be not omitted. Then seven of the Brothers are sent to the seven Churches of the City famous all the world over for devotion and the several Indulgences of Popes; and three to the three public Hospitals of the sick; that so each of them may once a week visit either the Church, or Hospital, that falls to his lot: for on Holy days almost all attend on these offices of Piety. And in these exercises they spend about an hour and a half. Also on the last Sunday of every month they are put in mind to prepare themselves for the Communion, to receive the Holy Eucharist: for every first Sunday in the month they arm themselves with this Sacrament; and in the afternoon [i.e. at Vespers] either certain brief instructions written in tickets, or paper pictures of some Saints are distributed in the Oratory, for everyone to take one, and learn by that which is written underneath what he is to request of our Lord by means of that Saint whose picture is fallen to him.

The Afternoon Exercises both for Sundays and Holy-days.

On all Holy days after Vespers sung in the Church, and a Sermon made, many of ours, Priests, and Laicks, with the Brethren of the Oratory and divers others, meet in an appointed place in the Suburbs, where, sitting down on the grass, first those that are skillful sing some pious or sacred hymn; then some one says by heart a Sermon adorned no less with Piety, than elegancy, given him in writing by the Prefect of the Oratory: which done, they sing again. After

this the Prefect of the Oratory riseth up, or some other thereto appointed by the Fathers, who, proposing very briefly a subject concerning living virtuously and christianly, invited second to discourse thereon; then a third; and, if the time permit it, a fourth: who all of them speak to the matter propounded with equal brevity, and piety, to the benefit of both themselves, and their auditors. When it is time to conclude their discourse, a hymn is sung, and so all return home, or to the Oratory. And, when they cannot go to such places for extreme heat in Summer, they repair in some Church to those their exercise. But in Winter, from the First of November to Easter, on Holy-days at evening, when the *Ave-Mary*- Bell rings, they go into the Oratory. Half an hour mental prayer lasts; Litanies are said or sung with music; our Lord's Prayer and the Angels Salutation repeated according to the usual number (but, when there is music, rehearsed only thrice;) then the Antiphon of the Blessed Virgin, which is changed according to the season; and lastly some pious song set to the music is sung. After this one of our Priests, as it happens to be his turn to preach, with as much profit and plainness as may be, dispenseth to the people present the word of God for half an hour: after that the music again: then they pray to God in the usual form thrice; salute the Virgin Mother; and so the Assembly is dismissed.

The employments of the Strangers in the Oratory

Out of the Strangers, who are Brethren of the Oratory, first the Prefect chooseth a Rector to oversee the offices of the rest; two or our Sacristans, or Keepers, to sweep the Oratory, light the Lamps, and Candles, take care of the disciplines, Clock, and dressing the Altar. Likewise two or four tenders of the sick, who are to visit the Brothers that are ill; some are also chosen, faithfully and carefully to dispose of the money voluntarily offered either for the benefit of the sick Brothers, or of the Hospitals, or of the Oratory; and they are by no means to receive any, unless they know it be freely offered; observing that of the Apostle *Non vestra, sed vos*: Not yours, but You. One likewise is chosen Secretary, to register all things to be debated of. A Reader also, who on Holy days reads some pious lessons before the Prayers. Besides, every Holy day they carry to the sick in the Infirmaries things conducing to their recovery approved-or by the Physician.

Every month, or oftener, if they please, they are to report the sum of their disbursements, according to the orders given them, to the Rector, and Prefect of the Oratory; for these Strangers, and Lay-Brethren have no authority or power in disposing the things belonging to the Oratory, but only in the dispensing them by the direction of the Prefect.

The Order in electing these Lay-officers.

Every four months the Brethren, that re Strangers, are chosen to these Offices in this manner. After rehearsing the Lord's Prayer and Angelical Salutation, the Prefect is wont in this form to implore the Divine assistance: *Veni Creator Spiritus*, &c. etc. Answer is made: *Et tui amoris* etc. V. Emitte Spiritum tuum, & creabuntur. R. *Et renovabis faciem terra.* The Prayer, *Deus,*

qui corda fidetium etc. *Actiones nostras* etc. As soon as they are declared, and published, *Te Deum* is said; an Antiphon of our Blessed Lady; the Prayer, *Gratiam tuam* etc. the Antiphon, *Da pacem* etc: the Prayer, *Deus, a quo sancta desideria* etc. And the Prayer of that particular Sunday, or of the Saint, whose Festival is then kept. Then some pious directions or instructions are briefly read to the persons elected.

An Advertisement concerning the Constitutions of the Congregation. Seeing that the Congregation hath power to eject, and expel out of the society and house, all enormous offenders or disturbers of its orders; and seeing that it is likewise very probable, that whoever neglects his own salvation will hardly continue long there, where is to be both a daily advancement in virtue, and a pious emulation of the most perfect, the Holy Founder hath declared his intent, that these constitutions should not oblige any one under sin. God the great Arbiter, who will bestow on every one eternal rewards according to their piety, in his great mercy be propitious unto us. Amen.

Here end the Rules of the Congregation of the blessed Philip, or of the Roman Oratory of St. Mary's in Vallicella, composed, revised, and confirmed by the authority of the Holy See Apostolic.

Prayers used before a Congregation.

V. Come Holy Spirit,

R. fill the hearts of thy faithful; and kindle in them the fire of thy love.

V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

V. Remember thy Congregation.

R. Which thou hast possessed from the beginning.

V. O Lord hear my Prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy Spirit.

V. Let us pray:

God, that hast taught the hearts of the faithful by the illumination of the Holy Ghost: grant us in the same Spirit to understand the things that are right, and always to joy in his consolation.

Prevent our actions, O Lord we beseech thee, by thy favor, and further them by thy help: that every Prayer, and work of our may begin always from thee, and begun may end in thee, Through Christ our Lord.

R. Amen.

Prayers after a Congregation.

V. But thou O Lord have mercy upon us.

R. Thanks be unto God.

V. Let us pray:

O God, whose property is always to have mercy, and to spare, receive our petition; that, if in this Congregation we have committed any error, the clemency of thy piety may pardon it, Through Christ our Lord.

R. Amen.

V. Our Father,

R. who art in Heaven hallowed be Thy Name. Thy Kingdom Come Thy Will be done on earth as it is in Heaven. Give us this day our daily bread and forgive us our trespasses,

V. And lead us not into temptation,

R. But deliver us etc.

V. From the Gate of hell.

R. Deliver them O Lord.

V. Let them rest in peace.

R. Amen.

V. O Lord hear my Prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy Spirit.

V. Let us pray:

O God, the bestower of mercy, and lover of mans salvation, we humbly beseech they clemency, grant, that the brethren, relatives, and benefactors of our Congregation, who are departed out of this world, may be the intercession of the blessed and perpetual Virgin Mary, and of all thy Saints, attain to the fruition of eternal felicity, Through Christ our Lord.

R. Amen.

Let the souls of the faithful through the mercy of God rest in peace.

R. Amen.

R. Glory be to God!

Memorandum. . . to be imitated by none;) of a more perfect way of life than the mere keeping the Commandments (as these oblige all men under penalty of sin) went and sold, or abandoned, all that they had, and all that they could hope for in this world (to become thereby the poor of Christ); and take up their Cross, that is a penitential life, gave it to the poor, and followed him; by imitating his Divine chastity, poverty and obedience, as for forth as by his grace they are capable thereof. Who have but one heart and one soul in our Lord, one common habitation, one purse, one pantry, and live as such a distance from any real propriety, that these cold words, Meum & Tuum, Mine and Thine (the

source of all dissension) are banished out of their Society. Whose whole application, as well by profession as practice, is to God and godly Studies; whose exercise is to pray and sing Heavenly Psalms, Hymns, and Canticles, before the throne of God, day and night; in a word, whose Conversation in entirely in Heaven.

FINIS.





